

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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How Faith Comes

By George Mueller
Founder of Bristol Orphanage
Bristol, England

"So then faith cometh by hearing, and hearing by the word of God."—Romans 10:17.

FIRST: WHAT IS FAITH? In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence is FAITH.

NO IMPRESSIONS ARE TO BE TAKEN IN CONNECTION WITH FAITH. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves or our impressions.

PROBABILITIES ARE NOT TO BE TAKEN INTO ACCOUNT. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of FAITH begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of faith. They write to me and say that they have no impressions, no feeling, they see no probability that the thing they wish will come to pass. APPEARANCES ARE NOT TO BE TAKEN INTO ACCOUNT. The question is—whether God has spoken it in His Word.

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word.

SECOND: HOW FAITH MAY BE INCREASED. God delights to increase the faith of His children. Our faith which is feeble at first, is developed and strengthened more and more by us. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of faith.

I get letters from so many of God's dear children who say:

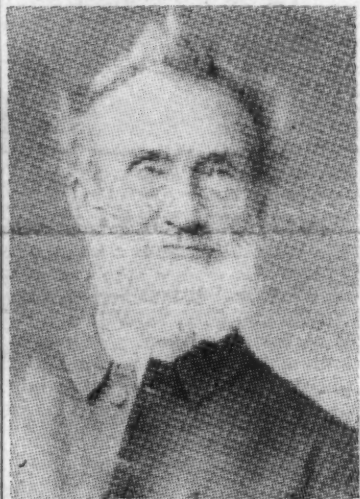
"Dear Brother Mueller:

"I'm writing this because I am so weak and feeble in faith."

Just so surely as we ask to have our faith strengthened, we must

feel a willingness to take from God's hand the means for strengthening it. We must allow Him to educate us through trials and bereavements and troubles. It is through trials that faith is exercised and developed more and more. God affectionately permits difficulties, that He may develop unceasingly that which He is willing to do for us, and to this end we should not shrink, but if He gives us sorrow and hindrances and losses and afflictions, we should take them out of His hands as evidences of His love and care for us in developing more and more that faith which He is seeking to strengthen in us.

The church of God is not
(Continued on page 7)



George Mueller

Revival in India

GOD BLESSES BOMBAY THROUGH THE MINISTRY OF DR. JOHN R. RICE

By Missionary J. A. Johnson, Principal
Berean Bible College, Plot 230—10th Road, Chembur
Bombay 71, India

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6.

"He that winneth souls is wise."—Prov. 11:30.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. 12:3.

With thanksgiving to God, we acknowledge the manifestation of His power during the recent meetings of Dr. John R. Rice in Bombay, India. The Dr. John R. Rice Evangelistic Campaign opened on Sunday afternoon, January 8, 1961, at the Hume High School Hall in Byculla, Bombay. That first meeting marked the beginning of the outpouring of God's Spirit, as unsaved souls made their way to the inquiry room to be dealt with by God's children who had been prepared for the task of leading souls to Christ. Night after night souls came in increasing numbers to seek the Lord for salvation. For fifteen days Hume High School was a "soul-winner's paradise!" How our hearts rejoiced in the working of the Holy Spirit! Our beloved Brother Rice was "a man sent from God."

Preparation for the Campaign

Let us first tell of the preparations which were made. Prayer
(Continued on page 8)

Prize Winner in Sword \$1600 Evangelistic Sermon Contest

The Gamble of Death

By Dr. Lee Roberson, Pastor
Highland Park Baptist Church;
President, Tennessee Temple Schools
Orchard Knob and Union, Chattanooga, Tennessee

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death."—I Corinthians 15:20-26.

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

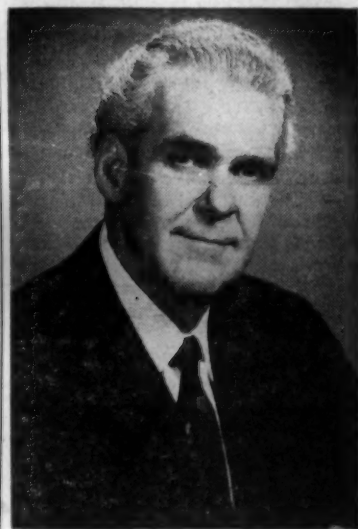
"And as it is appointed unto men once to die, but after this the judgment:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:25-28.

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." — James 1:15.

I have a twofold purpose in this message, "The Gamble of Death." First, I want to impress you with the uncertainty of life; and second, I want to press upon you the certainty of death if our Lord Jesus tarries.

There are two kinds of death. There is the matter of physical death to which we give some thought. We talk about our wills, we talk about insurance, we talk



Dr. Lee Roberson

about our plans for our families in this matter of physical death. But to this matter of spiritual death, so many people give little or no thought at all. They do not think about the fact of spiritual death.

Physical death can separate the soul and body for a while. The body may be placed away in the grave and the soul returns to God who gave it. But spiritual death can separate a man from God, from Heaven forever and forever, for eternity, with no hope whatsoever.

Now, just as there are two kinds of death, there are two kinds of people who come to die—the saved and the lost. There are not three or four kinds of folks in the world—there are just two kinds. They are not Baptists and Methodists and Presbyterians and Episcopalians and Roman Catholics and Seventh-Day Adventists. No, there are just two kinds of folks, saved and lost.

Death is no respecter of persons. The young die and the old
(Continued on page 10)

Dr. Rice's New Book of Sermons Now Ready

"Compel Them to Come In," Nine of Dr. Rice's
Most Popular Sermons Available for
the First Time in Book Form

By Evangelist Walt Handford, Assistant Editor

Editor John R. Rice's first new book to be published in two and one half years is now ready! *Compel Them to Come In* contains nine of Dr. Rice's most popular stenographically reported messages. These have been some of the most popular messages Dr. Rice has ever printed in THE SWORD OF THE LORD. Now they are available in book form.

The nine sermons contained in this new book are: (1) "Compel Them to Come In," (2) "Fatherhood of God, Brotherhood of Man," (3) "The Double Curse of Boze," (4) "Dangerous Triplets," (5) "The Lord Our Righteousness," (6) "Father, Mother, Home, and Heaven," (7) "Serving God With-

out Regard for the Consequences," (8) "The Blessings of Trouble," (9) "Will God Dwell With Men on the Earth?"

These sermons represent Dr. Rice at his finest. They are powerful, scriptural, and important in theme. The book is attractively bound with simulated cloth cover. It has 160 pages. We trust this new book will do great good.

Free With Subscriptions

This new book, *Compel Them to Come In*, is being offered free with subscriptions during our special subscription campaign. You may have one copy of this book
(Continued on page 5)

See Features Inside

1. Sixth Article by Evangelist John Linton Showing the Church Cannot Go Through the Great Tribulation.

2. Editor's Article, "Did Jesus Command the Old Testament Death Penalty?"

3. Popular Feature for Wives and Mothers, "From My Kitchen Window."

4. Bible Crossword Puzzle, Page 10.

5. Kids Korner."

SEE THAT SOME LOST PERSON READS THE SERMON, "THE GAMBLE OF DEATH," THIS ISSUE.

FREE! —>
With Subscriptions
(See column to right)

A QUEST for SOULS

Sermons & Addresses by —
"One of the most notable figures in the twentieth century — a man to whom, along with millions of Americans, I owe a debt of spirit."
DOUGLAS SEYMOUR FAIRBANKS

George W. Truett



The sunshine's warm, flowers are blooming; it is seventy degrees in Greenville, South Carolina, where I am now speaking in the annual Bible Conference at Bob Jones University. It is wonderful to be here where every chapel program, every Bible Conference program includes a public recitation of the creed, "I believe in the inspiration of the Bible, both the Old and the New Testaments..." etc. It is good to be here where a soul-winning evangelist is honored more than a rich, worldly layman, where a ministerial student is more important than a football halfback, and where a simple Bible believer is more honored than a doubting scholar!

On the conference program this week besides this editor are Dr. Horace F. Dean of Havertown, Pennsylvania; Dr. Tom Malone, Pontiac, Michigan; Dr. A. H. Stewart, Racine, Wisconsin; Dr. G. Beauchamp Vick, Detroit, Michigan; Dr. Charles J. Woodbridge of Media, Pennsylvania, besides the president, Dr. Bob Jones, Jr.; the founder, Dr. Bob Jones, Sr., and religious activity director, Dr. Marvin Lewis.

The large new dormitory for girls holding several hundred students, along with the new chemistry building, are in use. My, what a crowd! The Rodeheaver Auditorium seats about three thousand, but we are compelled to have an overflow crowd in the Concert Hall on the campus where some seven hundred more hear another speaker! Many parents and friends attend the Bible Conference on the already-crowded campus. It is a time of tremendous blessing, holy vows, new steps of faith, and the salvation of sinners.

One girl was saved last night when I preached on "Facing the Pierced Jesus." Nearly all the students are already saved. Most of the new ones, unconverted, were saved in the first revival week on the campus, but their younger brothers and sisters are brought to the Bible Conference and saved, and others in the neighborhood.

There is a wonderful unanimity, not only among the faculty and staff and student body, but also among the visiting speakers on the fundamentals of the faith, on Bible standards of separation from worldliness and modernism and upon soul winning, which is the one great theme and burden on this campus constantly pressed,

particularly by the founder, the great evangelist, Bob Jones, Sr.

A Real University: A Center of Culture and Leadership Training

Others are impressed continually about the spiritual atmosphere, the soul-winning emphasis, and there are nearly a thousand ministerial students and hundreds of missionary volunteers. I confess that after long years I take that for granted, though I continually thank God for it. But I am more and more impressed with the cultural standards here, superior to anything I know elsewhere.

I am a graduate of Decatur College, Baylor University, and did graduate work in the University of Chicago and in Southwestern Seminary. I was long on the board and officially connected with two other schools. My six daughters and five of my sons-in-law are graduates from Wheaton College. But I do not know a university in the world nor any Christian college where there is such an emphasis on the fine arts, such strong leadership training as here on the campus of Bob Jones University. I find the scholarship standards superior in the classroom. And other campuses have nothing like the million-dollar collection of sacred arts in the Bowen Biblical Museum, from the greatest masters, the emphasis on speech, drama and the cinema, the cultural value of the Vesper programs, the radio station on the campus.

I am honored to be an honorary alumnus of the University and on the board of trustees.

How God has blessed this great school despite the complaints of worldly Christians that the "standards are too strict" and of compromising Christians that it is "ultrafundamental" in doctrine. With a campus valued at more than twenty million dollars, with a great reserve in the bank for emergencies and the student work scholarship fund, it is blessed that God raises up Bible-believing Christians to support and patronize a school standing without compromise for the old-fashioned Christian religion of the Bible.

Then on to Raleigh and Jacksonville, North Carolina

I will be here speaking twice daily through Wednesday night, besides making two radio broadcasts; then Mrs. Rice and I will catch a plane at 10:41 at night and fly to Raleigh, where for the Easter half-week I am to be speaking in evangelical churches around that capital city of North Carolina, with a tremendous Easter Sunrise Service and a united "Good Friday" service. The Evangelical Ministers Association plans for a large city-wide campaign a little later, God willing.

Then I go Monday through Wednesday to Jacksonville, North Carolina, for three days of conference on revival and soul win-

ning with fundamental pastors in churches there and with possible plans for a future campaign.

Mrs. Rice enjoys the services. Of course, it was a joy for us to be with our daughter Joy and her husband, Roger Martin, both of whom are teaching on a graduate fellowship at Bob Jones University. Mrs. Rice finds all the going and stair-climbing a little difficult. But she will rest between times and stay with me, God willing, till we fly home on Thursday, April 6.

June 4-18 in Centerville; June 18-July 2 in Corydon, Iowa, County-Wide Revivals

Rev. Carlos Demarest and a fine group of pastors in and around Centerville, Iowa, have asked me to come there for a county-wide meeting in a high school auditorium which will begin, I believe, on Sunday, June 4, and run through Sunday afternoon, June 18. Then a similar group of pastors have asked me to come to Corydon, Iowa, for a county-wide meeting in a large tent, beginning Sunday night, June 18, and running through Sunday, July 2. I rejoice in the open door. Evangelist Bud Lyles, announcer and soloist for "Voice of Revival" broadcast, will lead singing in the first campaign. We hope to see hundreds saved and we want the cooperation of all the Bible-believing people, pastors and churches in those two counties.

Missionaries Pleading for New Printing "What Must I Do to Be Saved?" in Portugal, Korea, and India

I am asking God to forgive me for my small faith. Recently I have had so many burdens and such a struggle to meet the heavy financial needs in getting out the Gospel by radio and by free literature, and through our Ministers and Missionary Subscription Gift Fund, that I have not had the faith to ask for the great things I think God wants us to have to His glory.

March 16 we received a letter (written March 6, 1961) from Missionary Magnus Foreid, a missionary of the Evangelical Alliance Mission in Portugal.

After many kind words about some of my books and about THE SWORD OF THE LORD he says:

"I am writing to you today on behalf of THE WORD OF LIFE COMMITTEE in regard to your wonderful tract 'What Must I Do to Be Saved?' You may be sure that your good tract is greatly appreciated here in Portugal. I have a letter now on my desk from one of the members of the committee in which he says that hundreds of requests for literature has been received from people all over Portugal who have signed their names to the 'decision for Christ' which is on your tracts. There is so much bad literature in the country that it is a great blessing to be able to give out your gospel tract to the needy people of Portugal. The people referred to above are interested in souls. I do want to say that God has greatly blessed your tract.

"In this letter I am requesting your kind help, on behalf of the COMMITTEE, to try to supply us with at least 50,000 (or more, if at all possible) of your tract, 'What Must I Do to Be Saved?' The cost of 50,000 would come to about \$350.00. However, if we could have 100,000 printed, the price would be about \$575.00. May the Lord lead you in regard to this request. I shall count it a great privilege to receive a few words from you when you can find the time to write to me. Hearty greetings to all of you there in the office.

"With warmest of greetings, Yours in the service of the Master

(Signed) Magnus Foreid
"On behalf of THE WORD OF LIFE COMMITTEE (PORTUGAL)"

Here Is a Mission Need

Here are hungry-hearted people who will read the booklet, "What Must I Do to Be Saved?" Thousands will be saved, no doubt, by the gospel message if we can get it to them. Brother Foreid and his Word of Life Committee represent an inter-mission board of missionaries who have gotten out already over 600,000 copies of the booklet, "What Must I Do to Be

INCIDENTS

and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

Once to Every Man

The grim reaper plays no favorites and youth is certainly no guarantee of "many years" in which to eat, drink and be merry. By way of example, a few weeks ago the co-captain of the University of Utah wrestling team, Doug Bingham, was wrestling against David Edington of the University of Wyoming, in a dual meet. Even though the twenty-one-year-old Skyline Conference 130-pound wrestling champion was described by his coach as "one of the finest students and athletes we have had in the history of our school... in fine health, perfect condition," young Bingham was stricken with a heart attack as he grappled with Edington and was gone in a matter of minutes.

About the same time, a seventeen-year-old Dallas youth, Charles Danny Wright, died after approximately a year's illness. The thing about the death of this South Oak Cliff High School senior which was so startling is the fact that as a three-year-old boy he was crowned King of San Diego in a contest emphasizing excellent health! He later was a member of a city championship baseball team in San Diego and a member of the football squad in Dallas.

How true is Solomon's observation, "For he knoweth not that which shall be: for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it" (Eccles. 8:7, 8).

We got a big kick out of reading about the woman who walked into the Internal Revenue Office in Oklahoma City, turned in her income tax report and paid what she owed in cash. When she lingered at the window, causing a clerk to inquire if he could be of further assistance, she woefully replied, "I just hope you send my money to some good country!"

Kennedy's Socialized "Health Plan"

President Kennedy, Senator Humphrey and other liberals who are beating the drums trying to promote the administration's proposed health plan are voluminous in their oratorical insistence that it is "health insurance." Such is very definitely not the case. A timely

Saved?" in Portugal. Here is not only the need; here are the workers who will distribute the booklet. Here are godly, Bible-believing, soul-winning missionaries who will follow up the converts. Surely God wants somebody to send \$350 for a supply of 50,000 copies, or better, \$575 for 100,000 copies that are needed today in Portugal. I am asking now for sacrificial gifts to the Sword Free Literature Fund for printing this edition in Portugal.

Another letter has been waiting and waiting from W. R. Garfield, director of Word of Life Press in Korea. They ask for \$1,250 for a tremendous printing of the booklet, "What Must I Do to Be Saved?" in the Korean language. Already we have sent thousands of dollars, and hundreds and thousands of gospel messages have been circulated and thousands have been won to Christ in Korea.

In January Brother Garfield wrote: "Thank you for your gracious letter of December 14, in which you told me you would put before the friends of the paper the need for 100,000 tracts in Korea. May God be pleased to inspire His people to help in this great undertaking." And then he told of a decision of one trusting Christ through the booklet "just day before yesterday."

Here is an open door. Here are people lost and needy who would read the booklet as fast as it can

editorial in *The Dallas Morning News* said recently:

"The Kennedy health plan—and practically all other government health plans—overlook that, whereas one poor aged person may receive direct benefits, five or ten other poor or aged persons will be burdened with an additional tax and receive no direct benefit. So it is questionable whether the poor and aged are benefited as an average—particularly when you consider that compulsory medical schemes are socialized medicine—which always has meant poorer medicine.

"The absolutely just plan, of course, would be one under which those who benefit are those who choose to pay. That is what we have under private health insurance.

"It is difficult to keep from running into the truth if you honestly try to justify these socialistic spending programs. It does not take much figuring to prove that the privately conducted insurance program is the most economical, after all.

"The principal benefits derived from spending of the taxpayers' money go primarily to the politicians who promulgate them for the purpose of winning public support with money from the public treasury.

"Many centuries ago some wise old philosopher promulgated the fable of the busy bee and the butterfly. The busy bee still has the best theory of insurance."

Crime Still Marches On

According to our Federal Bureau of Investigation director, J. Edgar Hoover, major crime showed "a large increase" in 1960. Although the total in 1959 was an all-time record, the statistics for 1960 show another 12 per cent increase.

There was not one single major crime category which showed a decline; all of them indicated an increase. For example, there was an 18 per cent increase in robberies, a 15 per cent increase in burglaries, a 11 per cent increase in larcenies over \$50, a 7 per cent increase in automobile thefts, a 4 per cent increase in both murder and rape, and a 3 per cent increase in aggravated assaults.

Director Hoover also reported: "As in the past, youthful criminality continues to rise."

Oh, how we need an old-fashioned, Holy Ghost, sin-convicting revival and moral revolution in America. If that revival does come to pass, it will not be the result of chance—it will come to pass only as our nation's pulpits thunder out against sin and call for repentance.

Pray for Evangelist Sumner's meetings:

Thru April 16:
Grace Baptist Church
Omaha, Nebraska
April 23-30:
Calvary Baptist Church
Oaklawn at Davis
Ypsilanti, Michigan
May 2-14:
Calvary Baptist Church
Findlay, Ohio

be furnished. Here are missionaries eager to get out this booklet with which they are already acquainted and ready to follow up the converts. In Jesus' name we ought to send money for printing a new edition in Korea of "What Must I Do to Be Saved?"

Other eager inquiries and requests come from India where we have had the booklet, "What Must I Do to Be Saved?" printed in seven different languages.

I ask you in Jesus' name to help our Free Literature Fund. Send generous, sacrificial gifts. Every penny marked for the Free Literature Fund will be so used to the glory of God, carefully accounted for, and the reports published.

Oh, we must have your help, dear reader, for all the missionary work God has laid in our hands. We are giving ourselves, our time, our money sacrificially. Now help us in Jesus' name, we plead!

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

I forgot to tell you we have a most earnest request from the Netherlands where a great gospel center is sending out Christian literature to Yugoslavia, to Spain, to Lebanon, Jordan, etc. That work must be carried on privately undercover, in countries where they have almost no Christian literature. We have sent large quantities.

(Continued on page 7)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Did Jesus Repeal the O. T. Death Penalty?

A Lawyer Who Has "Acted for the Defense in Eighteen Murder Cases" Objects to the Editor's Sermon on Repentance, Thinks Christ Repealed the Mosaic Law, Thinks the Death Penalty for Murderers Is Un-Christian, Says That Christ Treated Sin by "Forgiving and Not by Punishment"

By Evangelist John R. Rice

On February 22 a lawyer of long practice, a Christian, read THE SWORD and wrote, "I have agreed heartily with all I have read till I came to your sermon on repentance." He objects to the statement, "I am for the death penalty for murder." He reminds us that Christ said, "Blessed are the merciful." He says, "Do you not believe that Christ repealed the Mosaic law of 'an eye for an eye' and said, 'Love your enemy'?" He says, "By killing a killer, do you not do the very thing you condemn?"

He says, "As a lawyer I have acted for the defense in eighteen murder cases." He tells about a woman who stabbed her young husband to death with a butcher knife, served a few years in the penitentiary, was paroled and married again. When her second husband came home drunk and beat her, this lawyer says he advised her, "Find the butcher knife and defend yourself." He says, "The whole world is today condemning us for taking the life of Chessman in California . . ."

I am always glad to hear from our readers. However, it is evident that this lawyer has found himself so often on the legal side of the murderer and seeking to have him escape justice, that he has not learned what God has to say on this matter of punishment for crime.

I do not call our brother's name, nor reproduce his letter, because I have not gotten his permission. But he will not mind the brief quotations I have given, and the publication of my answer, I feel sure.

Since modernists, communists, and pacifists regularly give out propaganda against punishment for sin, against parents whipping children, against the death penalty for murderers, against Hell for Christ-rejecting sinners, then preachers everywhere ought to preach what the Bible teaches about God's commands on these matters.

The Editor's Answer Given Here

Dear Mr. H. . . .

You were kind to write me in detail February 22, and your letter was forwarded on to me here in Denver where I am engaged this week in meetings.

I am so glad to have friends of my beloved brother, Dr. Bob Shuler, for he is a noble man of God.

You make a fine argument from your viewpoint, but, unfortunately, there are two or three things that invalidate your argument and make it rather foolish. You quote Shakespeare and Socrates and Leopold, but you have evidently made no serious Bible study of the matter, and, of course, that leaves you talking foolishly on a matter which ought to be settled wholly by the Bible, God's own revealed Word. I assure you that I have gone into this matter of capital punishment very thoroughly for many years, and I have this advantage over you, that I am on the side of government and God and the innocent victims instead of on the side of the criminal, as you have officially been. And so I approach the matter with a heart open to the truth in a way that you evidently cannot. However, you are a Christian, I take it, and a good man, and so you should re-evaluate the matter in the light of God's Word.

I. Consider First that the Bible Itself Plainly Commands the Death Penalty for Murder

1. That is taught in Genesis 9:5 and 6: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man;

at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." You will see at a glance that this command was given to Noah and his sons, the ancestors of all the human race after that time, and you will note also that it was nearly a thousand years before the Mosaic and ceremonial law. No, this command was a part of moral righteousness required by a holy God.

2. In Exodus 21:12 is the command: "He that smiteth a man, so that he die, shall be surely put to death." Then follows a similar command about a kidnaper, etc. This is incorporated in the Mosaic law, but like other matters of moral righteousness, it was not invented then and was not a part of the ceremonial law.

3. You very superficially refer to Jesus Christ, but you did not take to heart the Scripture on which I was preaching in Luke 13:1-5 in the sermon on repentance to which you objected. Read it again and an honest, logical mind cannot avoid the clear implication. Jesus is here saying that He endorsed Pilate in putting to death the rebels who tried to overthrow the government and saying further that when the tower of Siloam fell, it was literally an "act of God," for which He took responsibility. Here the physical death of people for their sins, and even those put to death by the government, is clearly endorsed by Jesus Christ. All the sentimental talk is dishonest talk if it does not take seriously what Jesus Christ said.

4. From the case of Ananias and Sapphira in Acts 5:1-11, it is clear that Peter and the Lord worked together in the death of Ananias and Sapphira. Whether one likes it or not, God did it. And whether one likes it or not, Peter had a part in it and willed it. And just so again and again in the Bible God Himself put people to death.

5. Again and again in the Bible God commanded that particular people be put to death by the hand of men. There is no way to get around that. And I fear that you have some way absorbed the unbelief of some modernists and so you do not think the Old Testament is truly the Word of God, and you do not think that God really commanded King Saul to kill all the Amalekites as recorded in I Samuel 15:3 and many other such cases in the Bible. If your argument is against the Bible, it is against God and obviously you would not believe in Bible preaching and the conclusion which a Bible preacher must reach. But surely that is not a conscious and intentional unbelief and rebellion against the Bible. More likely it is simply that you have not thought it through, you are not a theologian, and you have been influenced by others of anti-Christian philosophy without weighing it.

6. In Romans 13:1-7, we are clearly told that the government acts as a minister of God, that the ruler "beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." So in the New Testament, as in the Old, God commands that the government shall act for Him in the punishment of sins against society.

II. There Are Fatal Flaws in Your Argument Which a Man of Education and Legal Training Ought to Have Seen

1. If punishment for murder is wrong, then punishment for every

other crime is wrong. If mercy would mean that we are not to obey God about putting a criminal to death for murder, then mercy would keep you from putting him in jail. If mercy would say that you must not punish a criminal, then mercy would mean that a parent ought not to punish a child. Then it would also mean that God ought not to send a Christ-rejecting sinner to Hell. You see, you have missed the fundamental philosophy of the Bible and righteousness in this matter.

It is true that the only way any of us can be saved is by the mercy of God. But God still sees to it that there is physical punishment and heartache over sin, even when He has forgiven it. David's sin was forgiven, but he had to pay fearfully in the raping of his daughter, the murder of his son Amnon, the death of his baby, and the rebellion of Absalom.

2. Yes, Jesus prayed for those who crucified Him, "Father, forgive them; for they know not what they do." Surely Jesus loved them and wanted them to be saved. And I think some of them were saved, "chief priests and elders," in the first chapters of the book of Acts. But you must remember that Jesus was put to death legally by the Roman government. It was not murder by an individual, but legal execution. Jesus was taking the part of a criminal who ought to die (we are that criminal), and so He died a legal death.

It is also true that although Jesus prayed for these to be forgiven, He did not stop the natural results of their sin and their rejection. Those who did not trust Him died and went to Hell. Also a few years later, because of their sin, blamed to the whole nation, Jerusalem was destroyed and the Jews were scattered over the world. You see, although Christ loved them and had a merciful attitude, that did not mean that they should not be physically punished for their sins.

3. Again, I find you have been reading the wrong literature. You say, "Do you not believe that Christ repealed the Mosaic law of 'an eye for an eye' and said, 'Love your enemy'?" Jesus did not repeal the Mosaic law of an eye for an eye and a tooth for a tooth as a legal and proper requirement. He Himself said so in the same fifth chapter of Matthew from which you quote. He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). To try to make one verse in a chapter contradict other verses is no way to understand the Bible. What Jesus said is that, in effect in Matthew 5:39-42, a man who had his eye put out because he had put out another man's eye ought not to resist that, but should rather see that the law was fulfilled and more. Notice verse 40: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." That means that if a man had taken wrongfully his neighbor's coat, so that the man went to law and compelled him to return it, a Christian ought to do extra and try to make good and let him have the cloak also. Of course, the fact is that Jesus is talking about a man who goes to law and gets a court order or judgment to secure what belongs to him, and Jesus is saying that a Christian ought not to resist that court order, but ought to fulfill it doubly.

In the same way Zacchaeus, in the nineteenth chapter of Luke,



A Column for Wives and Mothers

By Jessie Rice Sandberg

LONELINESS

Have you ever had the experience of feeling terribly, completely alone?

A couple of summers ago the Rice clan planned a rare week of vacation together up in Northern Wisconsin. At the time, all the families except ours were living in Wheaton, so we were especially excited at the prospect of being together with everyone. As it turned out, the only week in which the majority of folks could get away, was a week in which my husband was already committed to direct a boy's camp—we couldn't be with the others. Our disappointment was softened by the fact that Carol and Jimmy (both very small) and I would get to be with Sandy at the camp, so that we at least would have that much sunshine and fellowship with each other.

In route to Camp Willabay we stopped in Wheaton long enough to wave good-by as the carloads of happy vacationers pulled away from the curb. Later, when we arrived at the camp, both the children were a little fussy and Jimmy had begun to feel feverish. By morning their hot little bodies were completely covered with red spots. Here we were at a camp with 150 little boys, sporting two full-blown cases of measles!

Sandy, of course, had to stay at the camp, but we knew we would have to take the babies somewhere so that the campers would not be exposed. I dreaded driving two very sick children the nearly 200 miles back to our home, so we finally decided I should take them to my folks' house in Wheaton, only 65 miles away. I tried to appear confident and cheerful as I kissed my husband good-by, but I really felt mighty blue. Jimmy had developed a

when he was converted, said, "If I have taken any thing from any man by false accusation, I restore him fourfold." Jesus is saying that the Christian ought not to simply restore an even amount, but ought to go so far as to prove to everybody that he is sincerely sorry and trying to make good the wrong.

Modernists have perverted this passage of Scripture and it is foolish to follow unbelievers on that. A little study of the Scriptures themselves will clear the matter up for the open heart, it seems to me.

Again, you seem to have been influenced by modernistic teaching about Matthew 5:43 and 44: "Ye have heard that it hath been

(Continued on page 8)

severe earache besides being already uncomfortable and feverish, and so he wailed almost every mile of the way.

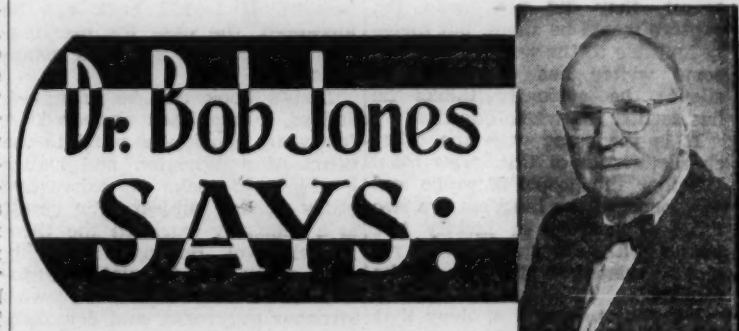
Somehow, when we got to Wheaton, the familiar town and the dear old house meant nothing with the folks who made them dear, so far away. The big silent rooms seemed almost strange as I went in and put my babies to bed. Jimmy's intense earache lasted throughout that first long night and he cried until he was exhausted. When he finally gave up and slept for a few fitful minutes, I laid down and cried myself, feeling that I was certainly the loneliest person in the whole wide world. Once my self-pity had spent itself, I began to remember the precious promises of the Lord: "Lo, I am with you always . . ." "I will never leave thee or forsake thee."

As happens with most earthly problems, things got better. The children rapidly improved, the quiet lonely week wore away and soon we were happily re-united with all our loved ones.

It is a sad, frightening experience to be lonely. Somehow ambition drains away, initiative is sapped, and time becomes a weight almost too heavy to be borne. Sometimes loneliness has nothing to do with alone-ness. We can be lonely when we are surrounded by people. It is even possible to be lonely when we are surrounded by those who are dearest to us. To have your motives misjudged, your actions misinterpreted, your words misconstrued—to be misunderstood by someone you love is to experience the deepest kind of loneliness possible. And then there is a loneliness that goes with bucking the tide. Human nature makes us want the approval of the masses. It is not always easy to be a "narrow fundamentalist" when everyone else is being "broadminded."

If ever a man tasted loneliness to the deepest dregs, it was the Lord Jesus. Imagine dreaming of the heavenly Home, the light of the Father's smile, the loving adoration of holy angels, and then waking up to realize your bed is Judean sod, your companions ignorant and impulsive fishermen, and your destiny a cross of shame. That was real loneliness. And for what? So that our hearts need never again feel the loneliness and emptiness of sin. As the sweet little chorus by Audrey Meir says:

" . . . so I'll brush away the tears,
And forget my foolish fears;
I'll never be lonely again, never again."



**Dr. Bob Jones
SAYS:**

Recently we had a letter from a former student who sent a check for \$100. This former student was able to attend Bob Jones University just one year, and it has been about fifteen years since he was here. I quote from his letter: "After receiving your letter of December 31, 1960, asking every former student to pray for Bob Jones University, I have not only prayed but also felt I should help in a financial way; so I am enclosing a check for \$100."

My friends, I wish all of you could read the letters that come to our desks. I know God led us to found Bob Jones University,

and its influence is spread practically all over the world. Won't you Christian people pray as never before for the leadership of the Spirit of God in the school, and won't you keep your eyes open for the right kind of young people who can be trained for Christian leadership in the various walks of life, and won't you invest some of God's money in this work? Please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER,
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

Post-tribulation Arguments Answered

Will the Church Escape The Great Tribulation?

(Sixth in this series on a timely subject.)

By Evangelist John Linton
328 Belle Isle View, Riverside, Windsor, Canada.

Post-tribulationists writing against the pretribulation view have a propensity for setting up a straw man, and then having an easy, and to them, enjoyable time, demolishing him. This is supposed to answer the difficult question of the time of the rapture. Much of the available post-tribulation literature is quite out of date in understanding what present-day pretribulationists believe.

Their straw man is one who believes that the rapture is secret, with emphasis on the silence of it; that Matthew was written solely for the Jews and Jews only, and does not much concern the church; that the gospel of grace and the gospel of the kingdom are two different gospels; that the "day of Christ" and the "day of the Lord" refer to two different days or times; that the 144,000 Jews of Revelation 7 will evangelize the world in the Great Tribulation, and therefore (get ready, reader, for a surprise), pretribulationists declare that world evangelization is not the task of the church and we should leave the Jews to do it!

It needs to be pointed out that among contemporary pretribulationists there are many who do not subscribe to any one of these beliefs, and what is more to the point, they do not for a moment believe that the evidence proving rapture before tribulation rests upon any one or all of these interpretations put together.

One does not have to believe the rapture is secret to believe it occurs before the tribulation. There is a trumpet, a shout, the voice of an archangel. Whether the unbelieving world will hear, or if they hear, will understand the import of the sound, has no bearing whatever on the time of the rapture. The constant repetition of "secret rapture" on almost every page of their writings is a straw man. Post-tribulationists would do well to drop the adjective when describing what their opponents believe. It is effective polemics, but I take it we are neither of us writing to win an argument, but to find out, if we can, from the Scriptures, the time of the rapture.

Even Dr. Scofield rejected a secret rapture. J. N. Darby was non-committal. Dr. G. Campbell Morgan adopted, then rejected, the idea of secrecy, but he never relinquished his belief in an imminent coming as his family, following his death, took pains to make known.

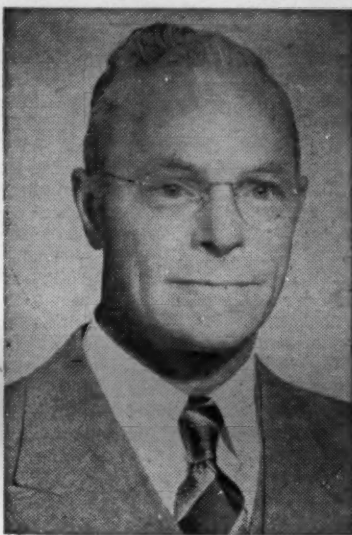
The fact is that when some of the older writers used the term secret, they did not mean the rapture would be silent, but merely invisible to the world. Yet when some writer has disproven the silence, he evidently thinks he has settled the whole question!

It is the same with the other characteristics of this straw man. Whether the gospel of grace and the gospel of the kingdom are two different gospels, or merely two phases of the one gospel, is not remotely related to the time of the rapture.

Whether to assert or deny that a difference exists between the day of Christ and the day of the Lord has nothing to do with the sure foundation on which pretribulation rapture rests.

Whether Matthew was written for Jews, or for all mankind, including the Jew, the Gentile, and the church of God, is also something altogether apart from the time of the rapture.

Whether the occupation of the 144,000 Jews in the Great Tribulation, sealed so as to be preserved from death in the destroying plagues (Rev. 7), is preaching the Gospel or hiding from their lives, is, let me repeat it, not remotely connected with what we are trying to prove, namely, when



Dr. John Linton

does the rapture of the church take place? The Jews are not the church, and certainly the church is not the Jews.

As for the astonishing claim that pretribulation rapture, as one post-tribulationist says, "Sacrifices one of the greatest incentives for world evangelization," that astounding charge will be dealt with later.

Dr. Ladd's Book

In dealing with post-tribulation writers, mention has been made of the acrimony of Scruby and several others of that school. According to Scruby those who teach rapture before tribulation are "dupes of the Devil," and what is worse "exegetical crooks." Now a sincere Christian may be deceived by Satan into believing and teaching error, but an exegetical crook is one who knows he is wrong and is deliberately peddling lies. It is sometimes a guide to the truth or falsity of a position to mark how its proponents observe the ethics of controversy. Wisdom is justified of her children. Railing rather than reasoning, reveals poverty of evidence. The lawyer with the weak case is the one who belabors the witness.

One post-tribulationist who avoids this is George E. Ladd. His book, *The Blessed Hope*, is the ablest presentation of the post-tribulation view that I have read. It is free from bitterness and is a sincere attempt to find the Bible answer to our question. Certainly no writer has put forth a stronger case for post-tribulationism. If Ladd's book can be answered, the case for pretribulation rapture is safe and established.

Ladd's book can be answered. Indeed it has been answered. A few years ago it was put into the heart of a Wheaton and Dallas graduate to make an exhaustive study of this subject. The result is a scholarly work on the theological level, dealing thoroughly with every post-tribulation argument, meeting argument with stronger argument, and demolishing their objections at every point. The book is *Kept From the Hour*, and the author, Dr. Gerald Stanton of Talbot Seminary.

No preacher or teacher should be without this book. I would be surprised if any open-minded post-tribulationist could read it and remain unshaken in his view. It was written before Ladd's book, but has anticipated most of the objections raised by Ladd, and is, in my opinion, unanswerable. Several facts, however, in Ladd's book remain to be answered, and in this chapter I will deal with them.

Ladd begins by tracing the history of pretribulationism and concludes by saying, "We can find no trace of pretribulationism in the

early church; and no modern pretribulationist has successfully proved that this particular doctrine was held by any of the church fathers or students of the Word before the nineteenth century."

I am not writing for theologians but for the ordinary Bible student so I dare not be technical, yet I venture this: Certainly it can be proved that the early Christians believed in an imminent coming. If so, this involves the possibility of escape before the tribulation and the Antichrist. And certainly escape from the tribulation is mentioned in the dialogue called the "Shepherd of Hermas" in the early second century. There we read:

"You have escaped from the Great Tribulation on account of your faith . . . Go, therefore, and tell the elect of the Lord . . . that this Beast is a type of the Great Tribulation that is coming. If ye then prepare yourselves, and repent with all your hearts and turn to the Lord, it will be possible for you to escape it."

The word for "escape" here is the word *ekfeugo* and never means to be preserved in. That was dealt with in a previous chapter. It is the verb used in Luke 21:36, and as stated there, means, wherever it is used in Scripture, complete escape from, and never preservation in.

But there is a simpler answer to the supposed absence of pretribulationism prior to the nineteenth century. Did the doctrine of justification by faith come to its full development and acceptance among theologians before the time of the Reformation? It did not. Only after some fifteen centuries did students of the Word have fully expounded to them this doctrine that shook Rome to its foundations.

Does delay in understanding the full meaning of a doctrine make that doctrine unscriptural? That fuller comprehension and understanding was given in God's good time, but it was there in the Bible from the beginning.

This principle of progress in revelation of the truth has particular application to prophecy. Jesus said of the Holy Spirit, "He will show you things to come" (John 16:13). Full light on the details of prophecy was not given to the church fathers or even to the Reformers. It is true that the Reformers brought to light the doctrine of the premillennial coming, but they were not overly concerned with prophetic details. More pressing matters occupied them. Their silence, therefore, is not significant. The fact that this truth has come to the front in recent years has nothing to do with either its truth or its falsity. It is clearly stated in Scripture that some prophecies would not be fully understood until the end time, and then with their meaning unsealed, knowledge would be increased (Dan. 12:9, 10).

On this subject Dr. H. C. Thiessen well said, "It is only in our own times that the Scriptures have been studied with care regarding the tribulation. True believers need scarcely to be reminded that Christian doctrine is established on the basis of Scripture, and not on the beliefs or non-beliefs of past generations. With due respect for all that the church has inherited from the godly men of the past, we must yet remember that the Bible is our sole authority in matters of doctrine."

Converts to Post-Tribulationism

To those who are not well-versed in prophecy, a task that takes years of close Bible study, Ladd makes a strong case for post-tribulationism by telling in his next chapter of several able and godly men who first espoused pretribulation rapture, but after further study, went over to the post-tribulation view. A beginner in prophecy is thus impressed with the fact that if one would only forget what Darby and Scofield taught, and read his Bible, he would become a post-tribulationist.

It might not occur to a beginner that for every person Ladd names or could name, we could name thousands, literally thousands, of able Bible students, pastors, Bible teachers, authors, college and seminary professors, many of whose names are house-

hold names in the church, many of them literally steeped in the Scriptures, who began with pretribulation rapture, and after a lifetime of Bible study were more convinced pretribulationists than when they began. That simple answer nullifies a good many pages in Ladd's book.

Now I happen to know several of the men whose names are mentioned as being converted to the post-tribulation view, and am conversant with their reasons for the change. Let me mention quite respectfully one or two of them.

Dr. R. V. Bingham's One-Day Decision

Dr. R. V. Bingham, one of the founders of the Sudan Interior Mission, was a good friend of mine for many years, and for nine years one of my deacons in a Toronto church. For several years he believed and taught rapture before tribulation until one day, he tells us, his wife asked him for a verse to prove that the rapture would be secret, and he was helpless to find it! Finally, surprised, confused, and exercised by the question, "I took out my Bible and threw myself helplessly on the Lord. And I know the blessed Illuminator, the Holy Spirit, responded." Dr. Bingham claimed that the Lord in one day with his Bible showed him that pretribulation rapture had no biblical basis, and revealed to him the truth of post-tribulation rapture.

I would ask my reader to examine impartially this sincere testimony which Ladd presents to the world in his book. For one thing, is it not strange that anyone would teach pretribulation rapture for several years and not know one verse of Scripture to prove it? (Not necessarily to prove that the rapture will be secret, but that we may expect Jesus at any moment?) Not even one? Personally this writer knows over forty sound biblical proofs of rapture before the Great Tribulation. Is it not quite evident that since Dr. Bingham did not know even one of those reasons he had a very limited knowledge of prophecy? That is obvious to any person pondering his statement.

Moreover—and I say this very kindly—is not this testimony somewhat discounted by the claim that it was the Holy Spirit who directed the change of view? Who, then, guided those of the opposite view to their position? If not the Holy Spirit, it was a false spirit, a satanic spirit! Surely this godly man did not look very far when he made that rash and naive statement.

On the basis of Dr. Bingham's testimony, the author of *The Blessed Hope* would have us believe that one Christian brother learned in one day's session with his Bible what hundreds of godly, scholarly men, many of them versed in Hebrew and Greek, men who had pored for thirty to forty years over the several hundred prophecies of Scripture, were never able to learn! These men, after weighing every word, scrutinizing every verb tense, catechizing every statement in order to coordinate these many intricate prophecies and thus achieve harmony with the whole, became soundly convinced that the rapture precedes the tribulation, and failed to see what one man learned in one sitting with his Bible. Surely Dr. Ladd is asking us to believe too much.

Dr. Bingham Confused the Regathering of Israel With the Rapture

Again, let us examine the one strongest proof-text which Dr. Bingham used so frequently to prove post-tribulation rapture:

"Immediately after the tribulation . . . they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31).

That last part of the promise is rendered by Mark thus:

" . . . and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27).

So confident was Dr. Bingham of the meaning of this passage

Three stations in North Carolina air the VOICE OF REVIVAL each Sunday. WPAQ in Mt. Airy-740 kc at 1:00 P.M. WKDX in Hamlet-1400 kc at 1:00 P.M. WLLY in Wilson-1350 kc at 8:00 A.M.

that he wrote, "If the angel gathering of the elect from the ends of the earth to the ends of heaven is not the resurrection of the saints . . . then we frankly confess that all prophetic interpretation is impossible."

The point so rashly emphasized here is that this gathering is to be from the earth beneath to the heaven above, and at first sight the words seem to mean just that. But again I repeat, the Bible interprets itself. The language our Lord uses here is a quotation almost verbatim from the Palestinian Covenant in Deuteronomy 30, having nothing whatever to do with the rapture of the church, but describing THE REGATHERING OF ISRAEL TO THEIR LAND at the return of the Lord Jesus Christ.

Look at the promise and see if this is not so:

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out UNTO THE OUTMOST PARTS OF HEAVEN, from thence will the Lord thy God gather thee, and from thence will (Continued on page 9)

JEHOVAH JIREH

So Abraham named the place where God stayed his hand and provided a lamb for the sacrifice instead of his son Isaac—"The Lord will provide."

And almost a thousand years later David declared, "Thou preparest a table before me in the presence of mine enemies."

Today we of The American Board of Missions to the Jews humbly and wholeheartedly thank God for His unfailing providence as our 66th Annual Report is presented. The table that is spread before us each day is a plentiful one, but far transcending the merciful and ample supply is the fact that it is our Lord Himself who prepares the table.

As we scan the Annual Report, we ask in wonder, "How is all this possible?" Brethren, there is only one reason—He who even in the very midst of enemies supplies our every need, Jehovah Jireh—"the Lord will provide." Without fanfare or drive He tenderly provides our necessities. We simply carry out the task He has given us. How we thank God for Himself.

The table He has prepared is surrounded by faithful Christian friends who loyally support the work with their prayers and sacrificial giving.

And there is another marvelous provision which our Lord has spread before us in the group of consecrated business men who serve on our Board of Directors often to the neglect of personal affairs of pressing importance.

But even this is not all. There are the missionary workers laboring in the vineyard day in and day out truly in the presence of enemies, for Jewish mission work is not an easy task.

If you are led to share in this work with your prayers, let us send you the Annual Report Number of our magazine, THE CHOSEN PEOPLE. Fill in the coupon and mail today.

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KIDS Korner

By Aunt Mary

Nearly two years ago a little girl in Montana, Joy Stabbert, made a promise to the Lord that she would read her Bible and pray every day, and would aim to be a good soldier of the Lord. And for these nearly two years, Joy has kept her promise to the Lord and to Aunt Mary.

This week a good letter came from Joy's mother, Mrs. Stabbert, to tell how the Lord has been working among their group of twenty-five juniors in their church. Of that group, eight have trusted Jesus as Saviour since Christmas, and five boys and girls have brought their quarters, promising to keep the SWORD BEARER'S CLUB pledge to "aim to be a good soldier of Jesus Christ in everything I do." They have planned to read at least a chapter in the Bible each day, trying to do what it teaches, and to pray every day. Mrs. Stabbert sent in their names, with their quarters, to pay for the gold sword pins, and a good letter so that I could be happy with her for the things that God has done for them.

This new group of members, all junior boys and girls, are Gary Crannell, Vernon Baily, Greg Harding, Lana Harding and Lonnie Metzger. Who knows what great things the Lord may do in the future through this small group of SWORD BEARER'S CLUB members? As they read their Bibles, as they set out to follow what the Bible teaches, don't you think they will be able to win other boys and girls to Jesus? And from that group of four boys, who knows but that the Lord may find a "Moody," a mighty preacher who can win many for the Lord. Or the Lord may have a "Sankey" in the group to sing for His glory.

Have I discouraged you girl members? Of course I haven't meant to. I think girls have a wonderful life, and I have never wanted to be a man. I like being just what God made me. And the Bible has many stories of women and the great good that they have done. I haven't wanted to be a preacher, a job that God means especially for men. Frankly, I sometimes get scared in a testimony meeting when I try to tell what good things God has done for me. But a girl or a woman can serve the Lord just as faithfully as her brothers. A girl can win as many of her playmates to the Lord as a boy. A girl can sing for the glory of God. And many

more women than men play the piano for church services.

Do you remember the services that Martha did for Jesus? That may give you some hint as to what you can do for Jesus. Martha served—she cooked, washed dishes, perhaps washed Jesus' clothes. And Jesus said, "But whosoever will be great among you, shall be your minister [servant]." (Mark 10:43b). If you want to be great in God's sight, that may mean that you sometimes will do the less exciting work, the dishes or scrubbing.

Now, I want to guess a little about why God is blessing so in Polson, Montana. First, I know Mrs. Stabbert, a junior teacher, has given herself to the Lord. And I think of Joy, who for two years has set an example in that group of one who tries to live for Jesus. I haven't been near, but I know there must have been times when Joy hasn't done right. But she has tried, has faithfully read her Bible, has confessed to Jesus her sins, and begun again to do right. Surely her example has been a help to boys and girls in that Junior department, and they have wanted to be a SWORD BEARER somewhat because Joy is.

Because Mrs. Stabbert says that she has been greatly encouraged by THE SWORD OF THE LORD and this column, I get a special blessing myself. Mrs. Stabbert's efforts in winning boys and girls to the Lord in Montana are what we would like to be doing there too, but God has put us here. We praise God for this group, and look for other members shortly.

Welcome to more Southern members. Eddie Self, Jr., in Gaffney, South Carolina, signed the pledge and became a new member. His gold sword pin, a reminder that he wants to be a good soldier for Jesus, has been sent to him.

And Linda and Patricia Mabry, sisters from Roanoke, Virginia, have been added to our roll. Sisters are in a good position to help each other, aren't they? If they share a room, they can agree on a time for their Bible reading, so that both are quiet at once. Perhaps they will want to read the same chapters so they can discuss the Bible story together, or share with each other a special verse that seems just what each needs for the day.

Welcome to our group! And have we heard from you?

Almost 60 people separated themselves from three local apostate churches and came into the fellowship of this Bible-believing church. The church increased from 70 to 132 during the meeting. On the closing Sunday afternoon of the meeting, a rally was held in the local park with over 500 people attending. The pastor strongly recommends Brother Don Wilson for his fervent preaching and his strong Bible position on separation.

EVANGELIST TOM C. FAIR, 3431 South East 36th Avenue, Portland 2, Oregon, held a two-week revival at the Tabernacle Baptist Church of Hazel Park, Michigan. Rev. Kenneth Ohrstrom, pastor, reports excellent attendance throughout the meeting with 49 professions of faith, 47 rededications, 17 who came for baptism, and 46 who pledged to win souls in 1961. He heartily recommends Brother Fair as an excellent evangelist leaving a tremendous impact on the people.

EVANGELIST JOE MILLER, Route 1, Chambersburg, Pennsylvania, held a revival at the Evangelical United Brethren Church in Marion, Pennsylvania, March 7-19. Rev. Amos Funk is pastor and there were 20 first-time conversions reported in addition to many Christians who made various decisions.

Dr. Rice's New Book Ready

(Continued from page 1)

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This 379-page book is strongly bound with an attractive two-color paper cover. You may have a copy free with the above subscription offer.

Or we are also offering free during this special subscription campaign a new reprint of the very famous book, "Billy" Sun-

EVANGELIST AND MRS. JACK VAN IMPE, 14 Gage Street, Pontiac, Michigan, held a revival the week of February 12-19 at the Elim Baptist Church, Detroit, Michigan. Rev. Bernas is pastor of this fine church where there were 75 decisions—27 of them for salvation.

EVANGELIST FRANK DUNCAN, P. O. Box 127, Grover, North Carolina, held a revival March 14-19 at the Bodine Baptist Church, Oklahoma City, Oklahoma. Rev. W. C. Hast, pastor, reports that in this small Baptist church averaging only about 50 in attendance, God blessed in a wonderful way and there were 15 professions of faith, 35 rededications, and 15 who promised to tithe. He heartily recommends Brother Duncan.

EVANGELIST DEL FEHSENFELD, 6427 Wyandotte, Kansas City, Missouri, held a twelve-day revival at the Mt. Zion Baptist Church of Piasa, Illinois. Rev. Cleo W. Zinn, pastor, reports 13 professions of faith and 24 young people who dedicated their lives to Christ.

EVANGELIST HUGH PYLE of Central Baptist Church, Panama City, Florida, held an eight-day evangelistic meeting at the Evansville Rescue Mission March 8-15. Rev. George A. Blackmore, superintendent, reports 78 professions of faith, and 21 young people rededicated their lives to the Lord.

EVANGELIST BOB FARWELL of P.O. Box 7111, Akron 6, Ohio, held a revival March 5-12 at the Community Bible Chapel, 28 miles west of Pittsburgh, Pennsylvania. There were 4 souls saved, 3 who came for assurance of salvation, 8 rededications. Rev. James Kising, pastor, heartily recommends

(Continued on page 11)

"Compel Them to Come in"

and Other Striking Sermons

- "Compel Them to Come In"
- "The Fatherhood of God" and "The Brotherhood of Man"
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There are twenty-two chapters, 189 pages in this book. The paper cover has a full-color picture of Billy Sunday in action.

Either of these two above books are also available, along with Dr.

Rice's *Compel Them to Come In*, at the special subscription rates offered above.

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Now is the time to get your free copy of one of these fine books, and also send a number of gift subscriptions to THE SWORD OF THE LORD at reduced rates. Remember, this subscription offer is for a limited time only. The number of copies available of all three of these books is definitely limited. You will need to order now in order not to be disappointed.

Send subscriptions on the coupon on this page or on a separate sheet of paper to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

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SWORD OF THE LORD Wheaton, Ill.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, held a meeting in the First Baptist Church of Cedar Springs, Michigan, where Rev. Fay Demarest is pastor. There were about 20 conversions and a larger number of rededications. A new high Sunday School attendance record was set the final Sunday of the meeting with 577 attending.

Brother Wells also held a revival at the First Baptist Church of Edmore, Michigan, February 28-March 4. Thirty-five people professed to accept Christ as Saviour and there were many rededications. Rev. Perry Dymond, pastor of the church, baptized 11 on the Sunday following the meeting.

EVANGELIST DON WILSON, Route 3, Taylors, South Carolina, held a one-week revival recently at the Paxton Bible Church near Millersburg, Pennsylvania. Rev. Thomas E. Baker, pastor, reports that the Lord richly sent a revival in answer to one year of fervent prayer. During the week there were 15 people saved and a deep moving among folks affiliated with liberal churches in the area.

Those Life-Transforming Sword Conferences on Revival and Soul Winning

THOSE LIFE-TRANSFORMING SWORD CONFERENCES ON REVIVAL AND SOUL WINNING What D. L. Moody Did at Northfield, Massachusetts, Large Sword of the Lord Conferences on Revival and Soul Winning Are Doing for Many Preachers and Christian Workers

1. Norfolk, Virginia, May 8-12; Speakers, Dr. Tom Malone, Rev. Jack Hyles, Dr. John R. Rice, Song Leader Bud Lyles.
2. Annual Sword Conference, Bill Rice Ranch, Murfreesboro, Tennessee, July 2-7; Speakers, Dr. Lee Roberson, Rev. Jack Hyles, Dr. Bill Dowell, Dr. Bill Rice, Evangelist Walt Handford, and Dr. John R. Rice.
3. Sword Family Conference, Bill Rice Ranch, August 21-27, Special Speakers for Men, for Women, for Young People, for Children; More Later.
4. Struthers, Ohio, September 18-24; Speakers, Dr. Lee Roberson, Rev. Jack Hyles, Dr. John R. Rice.
5. Phoenix, Arizona, October 8-10; Speakers, Dr. Lee Roberson, Rev. Jack Hyles, Dr. John R. Rice.

By the Editor

Literally hundreds of preachers have had their ministries made over into successful, Spirit-filled, soul-winning ministries in Sword of the Lord Conferences on Revival and Soul Winning in the last twenty years. Thousands of Christians have for the first time learned how to win souls and have actually begun to do it.

In July, 1959, a Georgia farmer at Lake Louise, Toccoa, Georgia, was at the Sword conference and got stirred up to win souls. He

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To sell outdoor advertising promotions, signs, displays, and statuary in new dimensional fiberglass. One of largest lines of fiberglass stock sculptures and molds with complete neon and metal working facilities for outstanding signs and statuary, showing sculptured detail and beauty in illuminated projection. This new advertising medium, just coming into its own, has been field tested in many cities in United States and Canada. Give full information concerning experience. We want men who can produce sales and not compromise their Christian witness. Write Box 294, Sparta, Wisconsin.

began. Last January he told us that in these eighteen months he had won 144 to Christ!

From Western Canada a minister attended such a conference in Chicago; he went home to start his first revival, and wrote to report joyously that they had had 72 people saved in this first glorious revival!

From Pittsburgh a pastor of a formal downtown church came to a Sword conference at Winona Lake. He was transformed. He started out winning souls with power. He wrote, "I feel as if I had been born over again." Then he left the formal city church and started a big tabernacle soul-winning work for Christ.

Pastor Took Soul-Winning Revival Home With Him

Two years ago Rev. Luther J. Mowery, pastor of the First Regular Baptist Church in Kansas City, wrote me as follows:

"I want you to know that the Soul-Winning Bible Conference in Garland, Texas, was a great blessing to my life. The conference was just the inspiration I needed to challenge and charge my heart.

"Since you are concerned about the ministry of soul winning, I knew you would be interested in that which has taken place here in the past two weeks. The Sunday after I re-

turned from the Conference, the Lord gave us ten professions of faith. The following week I started to write you of this blessing, but I thought to wait until another Sunday and see what the Spirit of God would do. Yesterday the Lord once again came in soul-winning power and eleven responded to the invitation for salvation.

"Besides these, others have been saved in their homes. Furthermore, the spirit of revival is being manifest among the dear Christians.

"The people made it possible for me to attend the Conference, for which I am thankful; and they are rejoicing over their refreshed pastor. In fact, several have commented, 'Let's send our pastor to the Conference again.' Dr. Rice, I firmly believe this would be a profitable experience for every church, to make it possible for their pastor to attend such a soul-winning conference."

Dr. Bob Gray, pastor of Trinity Baptist Church, Jacksonville, Florida, on the Sword of the Lord Board, Spirit-filled preacher and soul winner, tells how he came to the Sword conference at Lake Louise, Toccoa, Georgia, when he was defeated and about ready to quit. There he says God filled him with the Holy Spirit and he has won multitudes since then.

A Southern Baptist pastor tells how it was at a Sword conference at Siloam Springs, Arkansas, when he was first filled with the Holy Spirit and began a Spirit-filled, soul-winning ministry which has won multitudes.

Plan Now to Attend Such a Conference This Year!

There is a reason why, at some of these conferences, pastors and Christian workers come from twenty or more states to attend, to spend days in a retreat where constant emphasis is made on soul winning, on the fullness of the Spirit, on the prayer life. It means that a man begins to see again what should come first, and how to make it first in his life. The greatest soul-winning pastors of this generation and Spirit-filled evangelists show actually how to win souls, how to conduct a soul-winning visitation, how to build a soul-winning church, how to have revivals, how to have the power of the Holy Spirit. Serious and hungry-hearted Christians blossom into a life of joy and power in soul winning.

We earnestly urge that every person possible consider the schedule of Sword of the Lord Conferences mentioned here and earnestly try to attend at least one of them. Now is the time to plan vacations, or to make other arrangements so you can take part and receive the blessing that God has for His people in these conferences.

The editor will be speaking far and near in single engagements, which will be announced in THE SWORD from time to time, but the following conferences are large-scale, with the program under the direction of Editor John R. Rice, and involving some of the greatest soul winners in the nation, along with this editor.

1. NORFOLK, VIRGINIA, MAY 8-12, MONDAY THROUGH FRIDAY.

Here the Sword of the Lord, with speakers Jack Hyles, Dr. Tom Malone, and Editor John R. Rice, and song leader, Bud Lyles, come at the invitation of the Tidewater Evangelical Ministers Association. The day sessions beginning at 9:30 each morning will be held in the Good News Baptist Church, 31st Street and Lewellyn. The evening sessions beginning at 6:45 will be in the large Grace Baptist Church, 3423 Sewells

Husband Murders Wife As She Comes Out of Dance Hall at 2:00 A.M.

I remember the saddest funeral I ever had. It was in Fort Worth at undertaking parlors on Magnolia Street. The funeral was that of a young married woman, stabbed by her husband as she came out of an upstairs dance hall at the corner of Hemphill and Magnolia Streets. She danced before she married, and then when she was married, she was never content to give it up.

God gave a little baby to the home, but this young mother would leave her baby to dance with other men until the wee hours of the morning. Her husband pled with her. Her family begged her to take care of her baby, stay with her husband, to break with the wild crowd that go to the dance halls, but she would not do it.

One night her husband, desperate, waited at the stairway. At 2:00 a.m. she came down from the dance with another man, and the jealous husband stabbed her and she died. That murder, like thousands of others, must be charged up to the dance.

I preached the funeral sermon. Many of the wild dancing crowd were there. Marks of dissipation showed on many faces. I preached a plain, tender gospel sermon, telling them that God loves sinners, and seven or eight of them claimed Christ as Saviour as I stood beside that casket of a murdered woman, killed at a dance and because of a dance. I will never forget the wail of the young woman's sister when she came by the coffin to say good-bye to the form of her beloved sister, once pure, sweet and good, but betrayed and misled and ruined by the modern dance. She cried, "Oh, Brother Rice, she was not ready! She wasn't ready to go!" And I warn you now, dancers, that dancing people are not ready to meet God!

From What's Wrong With the Dance, by Evangelist John R. Rice. Has saved many young lives from

shipwreck. Paper, 44 pages, 50c a copy or 12 copies for \$5.00. (Add 5 per cent for postage and handling.)

Sword of the Lord, Box 420, Wheaton, Illinois.

Controversy a Sad Necessity

Controversy and religious strife, no doubt, are odious things; but there are times when they are a positive necessity. Unity and peace are very delightful but they are bought too dear if they are bought at the expense of truth. There is a vast amount of maundering, childish, weak talk nowadays in some quarters about unity and peace which I cannot reconcile with the language of Saint Paul.

It is a pity, no doubt, that there should be so much controversy; but it is also a pity that human nature should be so bad as it is, and that the Devil should be loose in the world. It was a pity that Arius taught error about Christ's person; but it would have been a greater pity if Athanasius had not opposed him. It was a pity Tetzel went about preaching up the pope's indulgences; it would have been a far greater pity if Luther had not withstood him.

Controversy, in fact, is one of the conditions under which truth in every age has to be defended, and maintained, and it is nonsense to ignore it.

—Bishop J. Ryle

Point Road. The churches will furnish free beds for ministers and their wives. We urge that pastors, evangelists, and missionaries from far and near write at once to Rev. Fred A. Riverbark, Fairmount Park Free Will Baptist Church, 3241 Argonne Avenue, Norfolk 9, Virginia, saying when you will arrive, how long you will stay and request a room.

2. AT THE BILL RICE RANCH, MURFREESBORO, TENNESSEE, JULY 2-7.

This annual conference will have attendance, we believe, from half of the states in the Union. Besides present accommodations, Dr. Bill Rice is now having built a new forty-unit motel. The rates will be most reasonable, beginning at \$14 a week for room and board per person in cabins, with nearby modern rest rooms and bath, costing some more for small rooms in the "Honeymoon Hotels" and in the motels with private bath. Speakers already promised include Dr. Lee Roberson, Chattanooga; Rev. Jack Hyles, First Baptist Church, Hammond, Indiana; Dr. Bill Dowell, pastor of the tremendous High Street Baptist Church, Springfield, Missouri; Dr. Bill Rice, colorful cowboy evangelist; Evangelist Walt Handford, and the editor, John R. Rice. Tremendous musical program led by Evangelist Bud Lyles.

3. SWORD FAMILY CONFERENCE, BILL RICE RANCH, AUGUST 21-27.

The greatest program we have ever had for families. Besides speakers to the large general sessions, Dr. Lee Roberson, Dr. Bill Rice, Dr. John R. Rice, Evangelist Walt Handford, there will be special periods daily as follows: for women, by Mrs. Jessie Rice Sandberg who writes "From My Kitchen Window" for wives and mothers in THE SWORD OF THE LORD. This editor will be in charge of special meetings, prayer meetings and plans for men. Rev. and Mrs. Walt Handford will have special meetings for young people and deal with matters of amusements, dating, youth problems, and winning young people. Mrs. Mary

Lloyds Himes, "Aunt Mary," who writes the "Kids Korner" in THE SWORD OF THE LORD, will be in charge of big meetings for children. The Voice of Revival song leader, Don Sandberg, will be in charge of music.

Rev. Charles A. Himes will direct recreation and games for all. Whole families should plan now to attend this family conference. There will be fishing, horseback riding, table tennis, shuffle board, baseball in afternoons.

4. STRUTHERS, OHIO, AT STRUTHERS BAPTIST TABERNACLE, SEPTEMBER 18-22, speakers will include Dr. Lee Roberson, Rev. Jack Hyles, Editor John R. Rice.

5. AT PHOENIX, ARIZONA, OCTOBER 8-11, Sunday through Wednesday, the Sword of the Lord Conference will be sponsored by evangelical ministers of the Phoenix, Arizona, area, the second such annual affair. There will be attendance from several states. Speakers will include Dr. Lee Roberson, Rev. Jack Hyles, and the editor, John R. Rice, with special music.

Churches, Send Your Pastors!

Churches sometimes pay the way of their pastors to conventions, or on vacations. How much better it would be to see that your pastor comes to one of these life-transforming conferences on revival and soul winning! The church will get rich rewards in the greatly enhanced ministry, which will result in most cases. In many instances whole churches have been transformed as a result of the pastor attending such a conference. Churches and pastors should plan ahead to make such a conference one of the great events of the year. In every case many lay Christians will come who want to learn to win souls, who want a spiritual refreshing, who want the power of God, and many go back literally transformed. It will be a mountain-top experience for all who come to one of these conferences and attend it seriously. Make plans now to attend one or more.

Editor's Notes

(Continued from page 2)

ties of books and pamphlets to pastors and other Christian workers in those countries in the past. We should answer this pleading call for more. We wait on God's people.

Ten Thousand Preachers Read THE SWORD

Already we have confessed our small faith. God has rebuked us for asking less than we need. Already some ten thousand preachers take THE SWORD OF THE LORD. But there are thousands of others, including missionaries, native pastors and national pastors in foreign countries, but who read English, ministerial students and others who ought to have THE SWORD. Some of them cannot pay. Others would pay after they got acquainted with the paper. Here is the greatest of all missionary appeals. If we could put THE SWORD OF THE LORD in the hands of every preacher who would read it in America, surely that would do more to save the churches from modernism and false cults and worldliness, more to set revival fires burning and to stimulate soul winning than missionary dollars spent in any other way!



I hope I may tell you, without boasting, that for many years all the royalty that would come from most of my books has been used to send THE SWORD OF THE LORD to missionaries and others who need it. Frankly, I am doing about all I can do, and I will do more as God makes it possible. But is this a burden only for me? Does not God lay on the hearts of others the need of saving the ministry of preachers all over the world?

So I am asking that you who read this message pray and then send a gift to the Ministers and Missionary Subscription Gift Fund. There are thousands of preachers who get THE SWORD OF THE LORD now, paid for out of my sacrifice and the sacrifice of others and now you ought surely to send THE SWORD OF THE LORD to somebody else. If we could have \$20,000 for the Ministers and Missionary Subscription Gift Fund within the next month or two, I verily believe it would result in hundreds of great revivals and in the salvation of thousands of souls, and in saving the ministry of hundreds of ministers from formalism and modernism and worldliness and lukewarmness.

Of course, we must have the power of God. Do not forget to pray. And then give as God puts it on your heart.

Why Not Fundamentalists Be as Concerned as Liberals and Compromisers?

Christianity Today, editorially, rejoices in widespread circulation. But most of that circulation, no doubt, is subsidized circulation, paid for by the gifts of others. Dr. Billy Graham told me that he

How Faith Comes

(Continued from page 1)

aroused to see God as the beautiful and lovable One He is, and hence the littleness of blessed-

ness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and lovable Being He is, and, if it be the will of God to put us in the furnace, let Him do it, that so we may acquaint ourselves with Him as He will reveal Himself, and that we may know Him better. We come then to the conclusion that God is a lovable Being, and we are satisfied with Him, and say, "It is my Father; let Him do as He pleases."

When I first began to allow God to deal with me, relying on Him, taking Him at His Word, and set out fifty years ago simply relying on Him for myself, family, taxes, travelling expenses and every other need, I rested on the simple promises I found in the sixth chapter of Matthew. Read Matthew 6:25-34 carefully. I believed the Word, I rested on it and practiced it. I took God at His word.

A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord, I put my reliance in the God who has promised, and He has acted according to His Word. I've lacked nothing—nothing. I have had my trials, my difficulties, and my purse empty, but my receipts have aggregated thousands of dollars, while the work has gone on these fifty-one years.

Then, with regard to my pastoral work; for the past fifty-one years I have had great difficulties, great trials and perplexities. There will always be difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power, or endowed with energy and perseverance—these are not the reasons. It is because I have confided in God; because I have sought God, and He has cared for the Institution, which, under His direction, has one hundred schools, with masters and mistresses and other departments of which I have told you before.

I do not carry the burden. And now in my sixty-seventh year, I have physical strength and mental vigor for as much work as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half century of labor I've been able, with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained.

It is not only permission, but positive command that He gives, to cast the burdens upon Him. Oh, let us do it! My beloved brothers and sisters in Christ, "Cast thy burden upon the Lord and he shall sustain thee." Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is, day by day I do it, and year by year; ten years, thirty years, forty years.

Do not, however, expect to obtain full faith at once. All such things as jumping into full exercise of faith in such things, I discountenance. I do not believe in it. I do not believe in it. I DO NOT BELIEVE IN IT, AND I WISH YOU PLAINLY TO UNDERSTAND I DO NOT BELIEVE IN IT. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the Word of God, and you will have an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith Mr. Mueller has got." This is a mistake—it is the greatest error—there is not a particle of truth in it. My faith is the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like faith. My faith is their faith,

though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to degree, mine may be more strongly exercised.

Now, my beloved brothers and sisters, begin in a little way.

At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, and now, with the greatest ease, I could trust Him for a million dollars, if there was occasion. But first, I should quietly, carefully, deliberately examine and see whether what I was trusting for, was something in accordance with His promises in His written Word.

Finney—Sodom & Lot

When Finney was a young preacher, he was invited to a country school-house to preach. On the way there he became much distressed in soul, and his mind seemed blank and dark, when all at once this text, spoken by the Angels to Lot in Sodom, came to mind: "Up, get you out of this place; for the Lord will destroy this city." He explained the text, told the people about Lot, and the wickedness of Sodom, and applied it to them. While he spoke they began to look exceedingly angry, and then as he earnestly exhorted them to give up their sins and seek the Lord, they began to fall from their seats as though stricken down in battle, and to cry to God for mercy. A great revival followed; many were converted, and a number of the converts became ministers of the Gospel.

To Finney's amazement, he learned afterwards that the place was called Sodom, because of the extreme wickedness of the place, and the old man who invited him to preach was called Lot, because he was the only God fearing man in the place.

Evidently the Holy Spirit worked through Finney to accomplish these results. Such inspiration is not uncommon to those who are filled with the Spirit.



It is truly amazing that one little booklet of twenty-four pages could contain two such seemingly contradictory sermons, yet both be geared to a faithful presentation of the Word of God. The first message is on the text, "Be sure your sin will find you out" (Num. 32:23), while the other is a comforting plea based on the Saviour's invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

In the first sermon the author shows how sin finds the sinner out in his face, in his body, in his character, in his children, in a burning, remorse-stricken conscience, in public, open shame, and in Hell and God's judgment. Then the escape for ruined sinners as outlined in the Word of God is made clear and plain. The message closes with one of the most effective of all this colorful evangelist's stories: the rabbit that didn't need a refuge.

The sermon, "Come Unto Me," is a brief, simple, clear story of the so-great salvation that the Son of God provided at Calvary, and now offers to all who are burdened and sad under the heavy load and labor of sin.

These two messages combined make a tremendously effective pamphlet to place into the hands of the lost.

25c each, 5 for \$1, or 30 for \$5

Sword of the Lord
Box 420, Wheaton, Illinois

Abandoned Orphans Plead for Aid

GIVE THEM SUPPORT, LOVE AND ASSURANCE THAT YOU CARE — FOR ONLY PENNIES A DAY



Select your own Korean orphan from these dear children. Each one has a heartbreaking story and all are looking and praying for "Mommies and Daddies" in this fair land that God has richly blessed. You can bring them every need including Christian love and care, as well as school tuition which is not free in Korea, for only \$8 a month—just 26 pennies a day. Share a sponsorship with a friend—only \$4 each a month—or interest your Church, Woman's Society, Bible Class or Sunday School. Join the many who are finding blessing and joy in this rewarding work.

Desperate Mother Begs from Door to Door

Kim Hae Un, Number M-1 above, lost her father who died of peritonitis last August. He was a day laborer and left no money or property for his wife and three small children. The mother became desperate, as week after week she had no way to feed or clothe them. From door to door she begged, carrying and leading her crying, hungry, ragged children. Suddenly she disappeared, abandoning them. The neighbors were kind and a church elder cared for the little ones for two months, then brought them to our Love Valley Orphanage. Hae Un, whom the Superintendent describes as "charming, active and cute," is waiting for someone to become her sponsor—someone who will love her and provide for her needs.

New sponsors are desperately needed to take in many more hungry, desolate children wondering the streets. What a chance to raise up a boy or girl to be a Christian leader in Korea! PHONE OR WRITE NOW!

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Revival in India

(Continued from page 1)

for these meetings dated back to March, 1959, when a small number of God's children met in Kanpur, U. P., for the 10th Annual Meeting of the India Bible Christian Council. At that time the desire was expressed for the coming of an evangelist to India to hold evangelistic services for the unsaved and meetings for Christian workers on a truly separated basis. These Christians wanted souls saved, and they wanted fruit that remained. They knew that this was impossible if the new converts were sent back to liberal, modernistic and worldly churches. They wanted a co-operative effort of "separated evangelism," bringing together for a united evangelistic effort only those who were truly evangelical. They believed that no other type of cooperative evangelism would please the Lord. They began to pray that God would prepare and raise up the man of His choice for such a ministry.

The India Bible Christian Council met again in Bangalore in January, 1960. During the intervening time, the Lord had not revealed His will concerning a man. During this conference, expression of a desire for a separated evangelistic effort was again made. The members decided to seek the Lord for His will in bringing a man to India for such an effort in the city of Bombay, to coincide with their 12th Annual Meeting, which would be held in Bombay in January, 1961. God was preparing the way for the coming of His servant!

In early 1960, after much prayer about the matter, the President of the India Bible Christian Council sent a letter to Dr. John R. Rice of Wheaton, Illinois, U. S. A., inviting him to come to India to speak at the Annual Meeting of the Council in Bombay in January, 1961, and requesting him to plan to remain in India for evangelistic services following the conference meetings. Dr. Rice was well known to most of the Council members, as well as to the Christian world, through his paper, *THE SWORD OF THE LORD*, and through his many books. He was noted for his burden for evangelism, and for his forthright stand against the evils of modernists in programs of co-operative evangelism. It seemed that no other man would be so well qualified to preach the simple Gospel message and to uphold the principles of scriptural evangelism. God abundantly confirmed this choice! Dr. Rice replied stating that he expected to be able to attend the meetings. After further prayer and waiting on the Lord, this decision was confirmed in the month of August.

Plans Made to Include Only Bible-Believers As Sponsors

Immediately upon receiving confirmation of Dr. Rice's coming, full-scale preparations were commenced. Representatives of truly evangelical groups which were separated from modernistic influence and worldly practices were

called together in Bombay to form a committee to prepare for Dr. Rice's coming. At this meeting the coming of Dr. Rice was announced, and the principles of the Word of God in connection with co-operative evangelism were presented. Those who attended were invited to form themselves into a committee to co-operate with the India Bible Christian Council in preparing for Dr. Rice's coming. This committee would be largely responsible for the arrangements concerning the evangelistic meetings. This committee would exclude the churches which were associated with modernistic influence and worldly practices. No converts would be sent to these churches, nor would members or leaders of these churches be asked to co-operate. This campaign was to be aimed at conserving the results of evangelism by channeling converts into churches and assemblies that were truly evangelistic and Bible-centered.

This first meeting almost ended in failure! Those who met were divided somewhat in their opinion toward the matter of cooperation with all the churches in the city, and toward the stand taken by the India Bible Christian Council. However, it was decided to meet once again after a week of earnest prayer. Again, God marvelously moved! After a season of prayer, in which the Lord was marvelously present, a committee was formed. This was the beginning of a most wonderful time of fellowship. The committee soon began to meet weekly for prayer and for consideration of the matters pertaining to the meetings. The Lord wonderfully bound our hearts together. Not that there were never differences of opinion! Indeed there were, many times! But Ephesians 4:1-3 became a living reality: "...with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Differences were resolved by mutual agreement, and a willingness to submit to the leading of the Spirit in the hearts of the majority. Voting was scarcely ever done. Decisions were reached after discussion, prayer, and times of waiting for mutual agreement. Feelings of division brought about by differences of opinion were found to disappear after seasons of earnest, intercessory prayer together for lost souls. The Spirit of God was not hindered in His work by the presence of those who did not believe the Bible. All considerations were made on a truly spiritual basis, that God might in all things be glorified. No attempt was made to compromise on any decision with a view to gain the favor of any individual or organization. This was not necessary! Every committee member had had a personal spiritual relationship with God through the new birth. All members were living lives separated from worldly habits and influences. Each member was seeking to live a deeply spiritual life. Some members testified that never before had they served on such a committee! This was something ex-

ceptional! This was but one of the many blessed results of "separated evangelism!"

A Conference on Revival and Soul Winning for Three Days

The weeks of preparation flew by! More than 400 missionaries and national workers in different parts of India, as well as all the local pastors of Bombay City, were contacted by mail, notified of the meetings, and invited to begin prayer groups. Letters came in from different parts of India expressing interest and telling of prayer groups that had been started. Pastors and lay-workers from different parts of India began to write in, expressing their desire to come for a Conference on Evangelism for Christian Workers.

It had been decided that no appeals for funds would be made that might seem as if we were asking for money from the unsaved, or that might be misunderstood by them. Thus no offering bags would be passed at the meetings. An offering box would be placed at the back of the hall. Only brief reference would be made to it. We would believe God to raise up the money. This was another blessed, God-honoring result of separated evangelism! And God marvelously answered prayer! The funds began to come in! God met the need! Final preparations were made. The day of Dr. Rice's coming arrived!

Dr. Rice began his public ministry in Bombay on January 5 at the conference of the India Bible Christian Council. During the three days of the Council meeting God stirred the hearts of His people, as Dr. Rice powerfully preached from the Word of God the Christian's responsibility to win souls, and to pray and seek for the power of the Spirit of God to that end. In a marvelous way God's people were challenged to reconsecration and soul winning. They went out to bring in the lost! God honored His Word and began to bring souls to salvation in those meetings! These were days of wonderful preparation for the evangelistic campaign to follow.

The Revival: 256 Public Professions Recorded

Night after night souls were saved! Challenged by God's messages through His servant on soul winning, committee members and some of the visiting pastors, missionaries, lay-workers, and local Christians began an all-out effort to bring in the lost. Street parades, house-to-house visitation, handbill distribution and open-air meetings were organized. Night after night Christian workers "fished" people off the streets and brought them to the meetings. Many non-Christians and Roman Catholics heard the Gospel for the first time. Several of them made professions of accepting Christ as Saviour. Brother Jordan Khan, visiting from Khargpur, West Bengal, to help with the meetings, was much used of God to challenge believers to a deeper prayer life and to cleansing of sin in personal life through open confession and seeking forgiveness

Did Jesus Repeal O.T. Death Penalty?

(Continued from page 3)

said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." But if you think that Jesus is quoting from the Old Testament when He says, "It hath been said, Thou shalt love thy neighbour, and hate thine enemy," you are mistaken. There is no such statement in the Old Testament. On the contrary, you should read Leviticus 19:17 and 18, where, in the Old Testament, people were plainly commanded, "Thou shalt not hate thy brother . . . but thou shalt love thy neighbour as thyself . . ." And Jesus Himself summed up the Old Testament law as loving God with all your heart and loving your neighbor as yourself.

4. Again, you have the impression that to punish sin means the hatred of individuals. That is very shallow thinking. If a man wrongs me only, I can forgive him. If he wrongs all society and breaks down all morality by murder, then I may wish him well, may love him, pray for him, preach the Gospel to him, urge him to repent and be saved, but for the sake of society, still the sin ought to be punished by the very punishment that God Himself has required. Must the policeman hate the man he arrests for a crime or to pre-

through the blood of Jesus Christ. Two all-night prayer meetings were held, one of which was led by Bro. Khan. Here God's people confessed their sins, found victory in their personal lives, and then claimed the promises of God in faith.

Crowds increased throughout the meetings, and the final meeting saw the hall packed to capacity, with some sitting or standing on the balconies outside. A total of 256 decision cards were turned in, the majority of them being professions of salvation. Some, however, were only inquiries, and it is quite certain that not all of these who made profession of salvation fully understood and yielded to the claims of Christ. Yet we are also certain that a goodly number were saved. God abundantly confirmed His promises, and honored the prayers of His people and the simple, powerful, Holy Spirit-filled preaching of His Word. The messages were clear, simple, biblical, powerful and without compromise. One elderly servant of God, well acquainted with Bombay for the last many years, declared, "This is the greatest moving of the Spirit of God that Bombay has seen for thirty years." All glory to God! May His name be exalted!

It was a thankful group of God's people who bade farewell to Dr. Rice at the airport about 1:00 a. m. on January 23rd. As he walked out of the beautiful airport building to board the Air-India International Boeing 707 Jet Airliner, those who were watching from the roof sang out the chorus, written by Dr. Rice and endeared to the hearts of God's children during his days with us:

Jesus is coming, is coming, is coming!
It may be tomorrow, it may be today.
May be the trumpet sound, may be the angel shout,
Then "come up higher," the Saviour will say!

As we watched his plane receding in the sky, it was with the glad realization in our hearts that many more people in Bombay City were now prepared for the coming of the Lord Jesus Christ. Many missionaries, pastors and Christians from Bombay and other parts of India were returning to their homes with a new vision of soul-winning and a renewed consecration to Christ. This is what God had wrought. We gave thanks to God for preparing the way and for sending His servant, indeed "a man sent from God."

(To be concluded)

Editor's note: We are glad to have Brother Johnson's report of the campaign in Bombay. We add a few heads for convenience in reading.

More is coming.

vent a crime? Must a good parent hate his child when he chastises him to teach him what is right, as the Bible commands? Does God hate poor sinners who reject Him and when He lets them go to Hell? Does God hate me because He let me have gray hair and need eye glasses and bear the infirmities which sin has brought on the race of mankind? To ask that question is to answer it.

And if I were a judge who sentenced a man to the death penalty, I could still in earnest love go and plead with the man to repent of his sins and trust in Christ. And if he would not repent then, you may be sure that many more years lived in sin would not make him any better or any more likely to be saved. I have had the great joy of winning many criminals to Jesus Christ and some of them were facing death. I was not less merciful nor kind because I knew that for the good of society sin must be punished, and God's commands ought to be carried out about murderers.

III. In Opposing the Death Penalty for Murder, You Put Yourself in With a Bad Crowd

1. In the first place, if you are counting that Jesus was against the Old Testament, that the Old Testament was not inspired, then you are putting yourself with modernists and infidels. Jesus taught the exact opposite, that not a jot or tittle should pass away until all be fulfilled.

2. You seem to be saying that a fear of punishment is no deterrent for crime and sin. If you really think that, then you ought never to have been admitted to the bar because you could not honestly take the oath of allegiance to the Constitution and laws of our land. If you think that punishment and proper discipline does not deter sin and does not grow Christian character, then you have not had the happy experience that I have had with six wonderful children, all grown, well educated, devoted Christians, moral and well orientated in society. And you could never properly teach a sinner that he needs to repent because God will punish sin if you do not believe that the punishment of sin is definitely right. Incidentally, when you say that those who obey God, when the government acts for God in putting to death a criminal, are likewise murderers, you talk foolishly. Of course you know that there are more words than one for taking a life because the meaning is different. To slaughter a beast is not murder. The execution of a criminal is not murder. When God kills a sinner, or when a government obeying God puts a man to death, that is not murder.

3. You say that all around the world people are criticizing America for putting Chessman to death. That puts you with the communist crowd and with the lawless, wicked elements everywhere. Rioting Reds in South America and blaspheming infidels in Russia were against putting Chessman to death. All over the world honest, law-abiding people who believe the Bible and obey the law agreed that those who interfered with the proper execution of the law and kept Chessman from his just desserts for years, sinned against God and society and that Chessman eventually got what a blaspheming, unrepentant braggart ought to have gotten for his crime long before. I personally do not want to be counted with the crowd that raises such a hue and cry over the proper execution of that wicked man. I have a great deal more sympathy for that poor abused and mentally deranged young woman for whom Chessman is accountable and for others he so desperately wronged, than I have for the criminal who met his just desserts and thus made it safer for society.

I hope you will get my book on *Is God a "Dirty Bully?"* which deals with Bishop Oxnham's infidelity in one sermon, with the death penalty in other sermons, etc. I assure you that it goes into great detail and I believe you would find it interesting.

In Jesus' name, yours,
John R. Rice

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Post-Tribulation Arguments Answered . . .

(Continued from page 4)

he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it" (Deut. 30:3-5).

Note that "the outmost parts of heaven" refers to the places where Israel has been driven. It has nothing to do with anyone being taken from earth to Heaven. The phrase is a Hebraism, meaning the horizon, and merely indicated that from wherever the Jews have been scattered, from there will they be brought back. Yet this is the passage my friend most frequently quoted to prove that the church would be raptured after the tribulation. It hardly supports the claim to divine guidance in giving up his former position.

Dr. Ockenga's Arguments Answered

Another mentioned by Dr. Ladd, who in later years went over to the post-tribulation view, is Dr. H. J. Ockenga. In a debate with Dr. Walvoord in *Christian Life*, he gave four reasons for his changed view. They are these: 1. He came to see that the rapture could not be secret. 2. He saw nothing to prove that the Jewish remnant would evangelize the world in the tribulation. 3. He saw no difference between the "coming of Christ" and "the day of the Lord." 4. The Church Age is not a parenthesis.

The fact is that none of these first three points has anything whatever to do with the time of the rapture. Dr. Ockenga could be right on all three points but not one of them touches the question at issue. What has the secrecy or silence of the rapture to do with the time of that sublime event? Contemporary pre-tribulationists do not believe the rapture is secret any more than Dr. Ockenga.

Nor do all pretribulationists believe the Jews will evangelize the world in the tribulation. Some believe it and others have seen nothing definite enough in the Word to support it. Ockenga may be right on this point also, but granted that he is, please note that once again this has no connection with the time of the rapture. Nothing whatever. Whether Christ comes in the air for His Church before or after the tribulation does not depend on what the Jewish remnant does in the tribulation. Yet that is given as a valid reason why someone gave up pretribulation rapture!

And once again; Dr. Ockenga saw no difference between "the coming of Christ" and "the day of the Lord." Neither do I. The fine distinctions made by some brethren will not bear close scrutiny, and here's hoping I won't be put out of the synagogue for saying it. Yet I insist that the proof of pretribulation rapture does not depend on the truth or falsity of these minor matters. For an able man like H. G. Ockenga to give up his former position for such trivial reasons seems strange indeed.

But further: Some of us were left aghast when Ockenga triumphantly closed his debate with Walvoord by quoting as his strongest proof-text a passage taken quite out of context, and applying it to the time of the rapture. The passage is this:

"We must, through much tribulation enter into the kingdom of God" (Acts 14:22).

This quotation repeats a fundamental error of post-tribulationism—a persistent refusal to see the distinction made in Scripture between the ordinary trials and tribulations of the Christian age, and the unique period of wrath and judgment called the Great Tribulation. Every post-tribulation writer repeats this failure to distinguish between things that differ: in degree, in kind, and in purpose. Why do they do so? We are compelled to ask, Is it not to support a weak position?

The Bible teaches that the Great Tribulation is not to be confused with the ordinary trials of the Christian life. Jesus said so. He said the suffering and anguish, the wrath and destruction of the tribulation would be such as never was from the beginning of the world. The prophets also declared it would be such as was never heard of (Micah 5:15). The book of Revelation shows us that. Paul was not speaking to the Christians at Antioch of the Great Tribulation at the end of the age, yet this passage is taken out of its context and so applied. It is no more convincing a proof-text against pretribulation rapture than Dr. Bingham's in Mark 13:33.

So different in meaning and purpose is the Great Tribulation from the ordinary trials and tribulations of the Christian life, that while the early Christians under trial rejoiced that they were "COUNTED WORTHY TO SUFFER," our Lord, on the contrary, concerning the Great Tribulation, exhorted His people to "watch therefore, and pray always that ye may be ACCOUNTED WORTHY TO ESCAPE" (Luke 21:36).

Persistently post-tribulationists refuse to see this clear distinction. It is there. It is scriptural. It is our Lord's own words. Why ignore them? Why deny them by minimizing the awfulness of the tribulation? Is there no difference between "counted worthy to suffer" and "accounted worthy to escape?" Is there no difference between "Count it all joy when ye fall into divers temptations" and "I will keep thee from the hour of temptation, which shall come upon all the world"? The difference is there, if one is willing to see it.

Another Conversion

A third convert to post-tribulation rapture mentioned by Ladd is my friend, Dr. O. J. Smith of the Peoples Church in Toronto, a church and pastor deservedly held in honor because of their magnificent missionary endeavors. Dr. Smith in his several books relates the story of his change of view, and Dr. Ladd reprints it. Dr. Smith first began with pretribulation rapture, but when someone asked him a simple question on the other side, like Dr. Bingham, he was immediately confused!

I will pause here long enough to ask, Why? Why do some of us who read every book we can find against our position not become immediately frantic and unsettled? There must be a reason. Either it is stubbornness, or could it be that we know the Scriptures well enough to be sure of our ground! Dr. Smith tacitly admits he did not know the ground of his belief, so he was confused. He then gave himself to finding the answer. He centered his attention on Matthew 24 and found it in that one chapter!

Some of my readers will know that there are over three hundred Bible references to the Second Coming, and one must study each passage, find its meaning in comparison with the rest, and only after such coordination can one find true interpretation and harmony. Prophecy, as Wilbur Smith and Dr. Allis have pointed out, is not an easy subject. The answer to Dr. Smith's inquiry is not found in any one chapter.

My friend immediately found, as he relates, "There is no pretribulation rapture in Matthew 24." (There is in vs. 37-42 but he did not know that.) He then interprets verse 31 as the rapture, for he writes, "As He descends, the trumpet sounds, and the angels are dispatched to gather the elect and to bear them in the twinkling of an eye to their Lord and Master."

Again Dr. Smith is mistaken, for, as we saw in the previous

chapter, this verse has no reference to the rapture but to Israel's regathering to their land (Deut. 30).

Dr. Smith Misunderstands Matthew 24:14 and Mark 13:10

He next mentions verse 14 and goes on to misinterpret that also. He makes it to mean that something further has to be done in world evangelization BEFORE CHRIST CAN COME. He thus surrendered the imminency of Christ's coming because he failed to see the exact meaning of this prophecy. It reads thus:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mark renders it thus, "The gospel must first be published among all nations" (Mark 13:10). One writer quotes Dr. R. A. Torrey here, as follows:

"Dr. R. A. Torrey called attention to the fact that the Gospel was preached to the whole world even in New Testament times; first at Pentecost, 'And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven' (Acts 2:5); second, in Romans 1:8 Paul says, '... your faith is spoken of throughout the whole world.' Hence the whole world had heard the Gospel; third, in Colossians 1:5 and 6 we are told, '... in the word of the truth of the gospel; Which is come unto you, as it is in all the world ...' Hence the word of Mark 13:10 could not indicate that the Gospel has not yet been preached in all the world."

"Rather, it seems clear to me that Mark 13:10, like Matthew 24:14, must refer to the preaching of the Gospel in the Great Tribulation itself. Let's study the matter from Matthew 24. (a). I believe verse 8, 'All these are the beginning of sorrows,' and ff. is after the rapture. (b). Matthew 24:13, 'But he that shall endure unto the end, the same shall be saved,' certainly does not mean salvation of the soul. It means rescue at the end of the tribulation time by Christ's coming. See, the whole discussion in Matthew 24 starts and centers, not about the rapture but about Christ's return to reign. 'The sign of thy coming' in verse 3 is answered in verse 29, which is 'immediately after the tribulation.' The 'end of the world' or the 'consummation of the age' (vs. 3) does not come at the rapture but at the return of Christ to reign. We know that the 'times of the Gentiles' does not end until the Antichrist is slain and Jesus Christ comes to reign on David's throne. Thus 'then shall the end come' of Matthew 24:14, referring to the same time as Mark 13:10, is the end of the Great Tribulation."

"So the Gospel will be preached to all nations in the Great Tribulation time. It has already been preached to all nations now—ever since New Testament times."

Dr. Smith failed to see the exact meaning of the passage and its present-day fulfillment, so he ceased to believe in the imminency of Christ's coming.

He then turned to post-tribulation writers for confirmation of his new view and he found it! He read Shackleton, Henry Frost and several others, and finally Scruby's scurrilous book. That completed the search. Scruby rejoiced over Dr. Smith's conversion. He was now delivered from the "exegetical crooks," "the dupes of the Devil," the "false teachers," and those teaching "damnable heresies."

Dr. Smith Now Uncertain

I could say a great deal about Dr. Smith's change of position. I have known him for over thirty years. We have preached together, prayed together, eaten together, and I hold him in highest regard for his great missionary zeal. My impressionable friend never did find it as hard as some of us to change his view on things biblical. Indeed in his latest book (1956) he seems either to be veering back to his former view, or else not sure enough of post-tribulationism to be willing further to endorse it. The reader can judge this for himself. Dr. Smith writes: "But, you ask, is the Church to go through the

Bobbed Hair, Bossy Wives And Women Preachers

Popular Book By Evangelist John R. Rice

Christian woman, girl, did you know that in the Bible long hair for a woman has a spiritual significance, and that bobbed or cut hair has a spiritual significance? Long hair signifies submission to the authority God has placed over you in your husband or father. Bobbed hair signified rebellion against that authority and against God.

What is your attitude? What does your hair say to God and to the angels as to your attitude toward these commands of His? "For this cause ought the woman to have a sign of authority on her head because of the angels" (I Cor. 11:10, R.V.).

Not only should a Christian woman or girl wear a sign on her head that she is subject to her husband or father, but she should really be subject. The second section of this book shows God's

tribulation? That is not the question. It is this: Is the church ready? are you ready, ready for either tribulation or rapture! If you are, that is all that matters. What difference does it make so long as you are ready? If you are to be in it, you cannot escape; and, if you are to escape, you will not be in it."

Commenting on this statement Dr. Ladd says, "This is hardly the language of pretribulationism." No, Dr. Ladd, neither is it the language of post-tribulationism. It is the language of uncertainty. And that is why, if Dr. Smith could be persuaded to study Stanton's book (he read the other side), and since one after another of the mission fields of the world are being closed, I for one would not be surprised if before long Dr. Smith returned to his former view of an imminent coming of our Lord.

Teaching CHILDREN



This is a valuable little booklet by Charles H. Spurgeon which every parent ought to have to read and study. And, strange as it may sound, it is the kind of message that will benefit all who read it, even the non-parents. Sunday school teachers especially need it.

It is a constant amazement to all who are familiar with the writings of this prince of preachers that he could get so much solid spiritual meat from so short a passage of Scripture. In this message he takes his text from Psalm 34:11, "Come, ye children, hearken unto me: I will teach you the fear of the Lord," and, staying with the text, finds (1) the capability of children for salvation, (2) two encouragements, (3) three admonitions, (4) four instructions, and, (5) five subjects which children should be taught. The latter he finds in the context immediately following the text.

This is a message, written in the 19th century, which is as timely for 20th century parents and children as the day it was written. As a matter of fact, the truths taught in this book are timeless. Get it!

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Prayer

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From night, and toss it over
A continent or sea—

If the petaled white notes
Of a violin
Are blown across a mountain
Or a city's din—

If songs, like crimson roses
Are culled from thin blue air,
Why should mortals wonder
If God hears prayer?

—Edith Romig Fuller



The author says, "God has not forsaken Israel. At a future date the Jews still alive on the earth will be regathered to Canaan, will be converted, and the Jewish nation restored, as many, many Scriptures foretell. And when Christ Himself reigns on earth from David's throne at Jerusalem, the saints will reign with Him. Abraham and others who died 'not having received the promises' will have their promises fulfilled. Then God's will shall be done on earth as it is now done by the angels in Heaven. A literal, glorious Heaven will be on the earth. These are some of the blessed prophetic teachings of the Word of God. This little book is to introduce you to the Bible teaching about the coming literal reign of Christ on earth from David's throne at Jerusalem and the blessed related facts plainly taught in the Bible."

You will be amazed that such a small booklet can contain such an enlightening wealth of Bible material about things to come as taught in the prophetic Word. We certainly do have "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

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Searching the Scriptures for the Saviour

By Elizabeth Rice Handford

Deuteronomy 9 Moses—a Prophet Like Jesus

There are too many parallels in the lives of Moses and the Lord Jesus for it to have been accidental. God intended for us to learn a great deal about Jesus through Moses. In Deuteronomy 18:18, God promised Moses, "I will raise them up a Prophet from among their brethren, like unto thee." As babies, they were both saved from the wrath of an angry king who tried to kill them (Exod. 2; Matt. 2:13-15). They were both accustomed to the king's palace, and forsook it by choice to deliver their people (Heb. 11:24-26; Phil. 2:5-8). They each spent 40 days and nights alone in the wilderness, without food or drink (Deut. 9:9; Matt. 4:2).

They were despised and hated by their brethren (Num. 12:1, 2; John 7:5). Moses was "very meek, above all the men which were upon the face of the earth" (Num. 12:3). Jesus said, "Come unto me, for I am meek and lowly in heart" (Matt. 11:29).

God used Moses to deliver a great multitude from the bondage of Egypt, as Jesus has delivered unnumbered multitudes from the bondage of sin and death. Yet the very people whom they redeemed often despise that salvation. And can't you hear overtones of Jesus' cry on the cross, "My God, my God, why hast thou forsaken me?" when you hear Moses pray, "if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book" (Exod. 32:32)? As Moses was cut off from the Promised Land because of the sin of his people, so Jesus was made sin for us, and was cut off from God (Ps. 106:32; II Cor. 5:21).

Clues Across

- 1 "When _____ was gone up in to the mount"
- 2 "as I _____ down at the first, because the Lord said he would destroy you"
- 5 "he shall bring them _____ before thy face"
- 9 "two tables of the covenant were _____ my two hands"
- 10 son of Judah (Gen. 38:3)
- 11 "all that handle the _____, the mariners" Ezek. 27
- 13 "they _____ quickly turned aside out of the way"
- 15 "the poison of _____ is under their lips" Rom. 3
- 16 the son of Matthat (Luke 3:23-24)
- 17 "the Lord thy God doth drive them out from _____ thee"
- 18 "I was afraid of _____ anger and hot displeasure"
- 20 "_____ them was written according to all the words"
- 21 initials of two towns occupied by Israelites (I Chron. 8:12; Josh. 10:32)
- 22 "that thou mayest _____ thy days upon the earth" Deut. 4
- 23 "by the _____ of the law there shall no flesh be justified in his sight" Rom. 3
- 26 "ye provoked the _____ to wrath"
- 27 "Woe to them that are at _____ in Zion" Amos 6
- 28 "turned aside out of the _____ which I commanded them"
- 31 a schedule
- 34 "_____ tables of stone written with the finger of God"
- 35 "_____ the Lord had said he would destroy you"
- 37 "I will make _____ thee a nation mightier and greater"
- 39 belonging to the land God gave to the children of Lot (Deut. 2:9)
- 40 "according to all the _____ of it, and according to all the ceremonies" Num. 9
- 43 "Who can _____ the mighty acts of the Lord?" Ps. 106
- 46 "inasmuch that they _____ one upon another" Luke 12

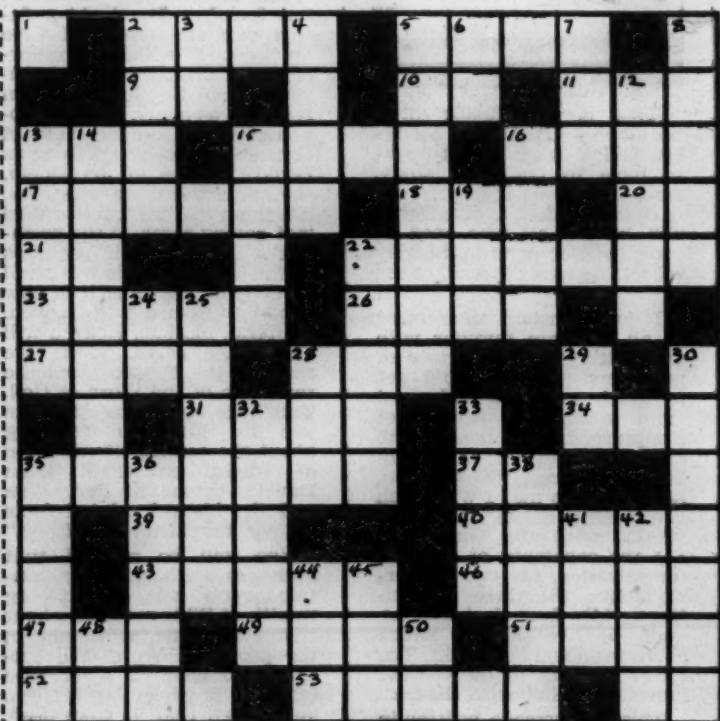
- 47, 51 "because of _____ your _____ which ye sinned"
- 49 "Circumcise therefore the foreskin of _____ heart, and be no more stiffnecked" Deut. 10
- 51 see 47 across
- 52 "Not _____ for the uprightness of thine heart _____ thou go to possess their land"
- 53 father of Jeroboam (I Kings 11:26)
- 54 "_____ at the first, forty days and forty nights"

Clues Down

- 2 a feudal estate
- 3 printers' measure
- 4 "whosoever will _____ his life for my sake, the same shall save it" Luke 9
- 5 "as a consuming fire he shall _____ them"
- 6 "Not for thy righteousness, _____ for the uprightness of thine heart"
- 7 "as the days of _____ were, so shall also the coming of the Son of man be" Matt. 24
- 8 "Because the Lord was not able to _____ them into the land which he promised"
- 12 "Let me _____, that I may destroy them"
- 13 "then I _____ in the mount forty days and forty nights"
- 14 "will ye therefore that I _____ unto you the King of the Jews?" John 18
- 15 "underneath are the everlasting _____" Deut. 33
- 16 "When I said, My foot slippeth; thy mercy, O Lord, _____ me up" Ps. 94
- 19 mountain where Aaron died (Num. 20:25)
- 22 carpenter's tool Israelites used in making idols (Isa. 44:13)
- 24 initial of high priest, and young boy brought to temple to serve him (I Sam. 3:1)
- 25 "from the day that thou didst _____ out of the land of Egypt"
- 28 "the Lord _____ angry with me for your sakes" Deut. 4
- 29 "the calf which he had made, and burnt _____ with fire"

Deadline: April 24, 1961

Puzzle No. 15



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
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Name _____

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Zone _____

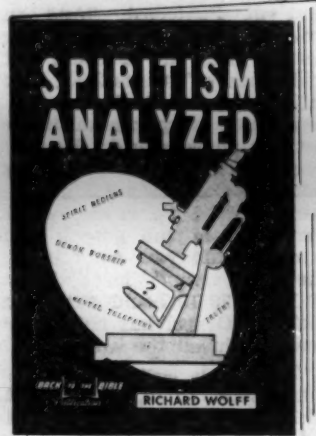
State _____

(Cut along dotted lines)

- 30 "to go in to _____ nations greater and mightier than thyself"
- 32 "ten thousand men, all _____ and all men of valour" Judg. 3
- 33 "he shall make a _____ against thee" Ezek. 26
- 35 "I neither did eat _____ nor drink water"
- 36 "the Lord will take away the bravery of their tinkling ornaments about their feet, and their _____" Isa. 3
- 38 "as I fell down at the _____, because the Lord had said he would destroy you"
- 41 king of Hamath (II Sam. 8:9)
- 42 girl's name
- 44 a grand division of time
- 45 "ye tithe mint and _____ and all manner of herbs" Luke 11
- 48 "_____ here is Christ, or there; believe it not" Matt. 24
- 50 father and mother of Obed (Ruth 4:13)

Free!

for correct
prompt answers to
Puzzle Number 15



What happened when the witch of Endor, in response to King Saul's demand, "brought" Samuel back from the dead? Do you know really what was involved and how it happened? What about spiritism in the Old Testament and spiritism in the New Testament? What about spiritism in modern times? What about spirit mediums, demon worship, mental telepathy and other forms of spiritism? Do you know the doctrines of spiritism? While the average Christian knows nothing about these matters, *he certainly ought to!* Get this little study and find out what the Bible says about spiritism.

THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct.
 2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your Sword, put them in the same form as the puzzle rather than in columns. Entries will not be returned.
 3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 15 will appear in May 5 issue.
 4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! Your January 27 issue of THE SWORD carried the news of these special prizes: Bible with concordance or Rainbow edition of the Bible for young readers (King James Version) for 48 coupons; a compact and easy to handle Bible (King James Version) for 40 coupons; Illustrated Bible Geography and Atlas for 25 coupons.
- Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE, OR OTHER CORRESPONDENCE.

Answer to Puzzle No. 12

WHEN HE SPIES
AT USED A SAT
YET HAGGIAH R
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IRA L AI ARM
TEN OLD IT
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DEBORAH A L
ID N LAOS LIE
BRASS HE I L
OER EAR LIVED
NIMRAH ELDERS

The Gamble of Death

(Continued from page 1)

die. The death of a Christian is not truly death at all. It is merely a time of sleep. This does not mean soul-sleep—this refers to the body. The body will be placed in the grave to await the resurrection; the soul is with God. The soul is always conscious. The going of a child of God is not something that we should fear to talk about. It is not something that we should be afraid to think about. The going of a Christian, one who knows Jesus Christ as Saviour, will free that one from all the pain of this world, the sorrow, and will bring him into the presence of our Lord, there to be forever.

Then there is everlasting joy that awaits those who know Jesus—the blessings of the thousand-year reign, the beauty of the new heavens and the new earth, wherein dwelleth righteousness. All of this is promised to the one who is a Christian! This is partially expressed in Tennyson's poem, "Crossing the Bar," that you have heard so many times:

Sunset and evening star,
And one clear call for me;
And may there be no moaning at the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time
and place,
The flood may bear me far;
I hope to see my Pilot face to face
When I have crossed the bar.

I read this because of its beauty, but I would like to change the last part of it. The child of God can say, "I know I'll see my Pilot face to face!"

We have been speaking of the death of the saved; but when we think of the unsaved, that one who is lost, who has never been converted, who doesn't know Jesus Christ, what a sad and tragic thing!

Now, think of a man dying without preparation to meet God! Many do. Many men and women go without knowing God, without knowing Jesus Christ, without making any preparation. Think of those who go out suddenly, who die within a few seconds of time, out in eternity without any warning, lost, undone, without hope! Then think of the time when they will face God one day at the great white throne judgment, and all which will take place after that. Oh, the tragedy of death for one who knows not Jesus Christ!

We have been seeing so many accounts of sudden death all around us. When you pick up your daily newspaper, you find accounts of sudden death. You read of car wrecks, of plane disasters, of train wrecks, people going out to meet God in one way or another. It is said that about forty thousand people die every year in car accidents alone. Think of it! Day by day people are going out to meet God.

As we think of the awfulness of one dying without Christ, I want you to consider three simple things.

I. The Frailty of Life

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Here life is compared to a vapour, a vapour as may be seen coming from a coffee pot or from a pan of water boiling on the stove—just a vapour arising for a while.

The entire Bible points out the uncertainty of our days. It points out the frailty of life and the necessity of making our peace with God and our calling with God sure.

We turn to our Bibles. The Old Testament is filled with this message, "Prepare to meet thy God." When we turn to the book of Genesis, we find death coming

quickly, and the stains of death, even murder, coming in the beginning of the record.

We turn to the story of Jesus dying upon the cross of Calvary, and we find one urgent message coming from our Saviour. "Him that cometh to me, I will in no wise cast out" (John 6:37). The outstretched arms of Jesus on the cross of Calvary are pleading for men to come. Even on the cross as He died, He did not turn one away, but the thief repented and believed and accepted Christ as Saviour.

Every true preacher—since the time of Calvary up to this present hour—has been calling upon men to repent of their sins and to believe in Jesus Christ. My friends, I know what the Bible teaches, I know what Christ is saying, I know what I want to say, I know what every preacher of the Gospel would say in this hour—they would tell you to prepare to meet God. And prepare right now, for you have no promise of any day. Life is frail! Life is uncertain!

I believe that from eternity, if there were some way of bringing back messages from those who have gone on, they would tell you to prepare to meet God. If your loved ones could come back from Heaven, they would have one message—repent and believe on Jesus Christ!

If there were some way of bringing back those who have gone out into eternity unprepared to meet God, and who have gone into that sad and awful and gruesome place that we speak of as Hades, Hell eventually; from the suffering of that place they would stand and cry, "Repent and believe!" Even as did the one in Luke 16, in the story told by Jesus, when he said, "Go and tell my five brothers that they not come to this awful place!" He was told that they had Moses and the prophets.

As we think of this matter of death, there is a second thought we should consider—

II. The Foolishness of Playing in Sin

The Bible says that sin is hated by God. The Bible says that no one can prosper who walks in the way of sin. You may say, "I know a lot of folks who are prospering." No, you don't! No one is going to prosper who walks in sin. You see God doesn't measure time by forty, fifty, sixty, or seventy years. Time is eternal with Him. God doesn't measure according to the way man thinks here

(Continued on next page)

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and now; and no one, no one can prosper who practices sin. The Bible says, "The wages of sin is death."

The foolish man may say, "I want to enjoy life; I am going to have a good time—no preacher is going to scare me," and he may go on, but after a while when death comes, when his soul goes into the presence of God, then he will see the truth of what I have said today. Oh, the foolishness of sin, the awfulness of going on in sin, turning away from God and refusing the way of salvation through Jesus Christ! How foolish it is for one to take the little fleeting pleasures of this life and turn away from eternal life in Christ!

There are some who are grasping for the pleasures of this day, something that is just a scrap of time, something that possesses power to give a little pleasure for the body for a few hours, and then it is all gone—and eternity, eternity is ahead of them, and they go out unprepared to meet the Lord Jesus Christ. These have put off the matter of salvation and the heart has become hard and they have no interest in being saved. They intend to get saved some time, but all desire to receive the Lord Jesus has been taken away, and they laugh at the preacher and say, "I am not concerned; I don't need your God." They go their way of sin. Sin has dulled their sensibilities and their ability to understand that they need Jesus.

Oh, beware of sin! Beware of playing in sin and thinking that some day you will turn to the Lord God.

This is an old story given by the Methodist evangelist, Sam Jones, which illustrates what I am saying. He tells of a man who rode into town on a beautiful black pony. He rode around the square for a while. Soon a crowd of boys was following him. At first he didn't say anything, but just kept riding, and the boys followed, admiring the black pony, the beautiful bridle, the beautiful saddle. Then he came to a store, climbed up to the porch and began to talk. "I am going to raffle off this pony. I will sell chances at two dollars each. These chances will be put in a hat, and when a name is drawn from the hat, that boy will be the winner. The pony will be his!"

The boys came up to the porch. They put down their money—two dollars for a chance. When all had paid their two dollars—there was quite a pile of money—the man said, "Now we will get some impartial person to come up and draw a name out of the hat." Someone came, and drew a name, and the name was that of a boy about twelve years of age. When his name was called, the boy walked up and claimed the pony—it was his! He said, "Oh, thank you, Sir! Thank you, Sir!"

The boy got on the back of the pony and began to ride. He rode around town while all watched him enviously. The boy then said, "I am going to ride out and show him to my mother and father." So he rode down the highway toward his home. As he neared home, he saw his father sitting on

the front porch reading the newspaper. The boy rode the pony up in the yard and called to his father, "Dad, look what I won for two dollars."

The father looked up at his boy a moment, then down at the paper. On page one of that newspaper was a picture and the story of a black pony. It told how vicious it was, how the pony had already killed four men. There was a warning for folks to beware, that someone might try to sell it, might try to pawn this vicious animal off on someone in some town.

When the father saw the pony, he dropped his paper, ran into the yard and began to plead with his boy to get off the pony. But the boy said, "Not a thing doing!" and rode out of his reach. When the mother came out of the house and the father explained what had happened, the mother cried, "Son, get off! That pony is dangerous!" But the boy said, "No, it's not the same pony," and began to ride up and down the highway.

After a while the boy rode down the road more than a mile. The mother and father could see him in the distance riding back and forth, then they saw him turn around and start back toward the house. As he came up the highway, riding fast, the pony came to a turn in the road, jumped from the highway into a field, and running hard and fast, came to a precipice, and as he came to the edge of this high bluff, he plunged over, carrying the boy on his back, dashing to the rocks below. When the mother and father came to the place, they found their boy's body in pieces, the dead pony over to one side.

What a tragic story this is, but unsaved friend, are you listening? In all your foolishness you are saying, "Oh, I am going to make it all right." But you are going on your stubborn way, you are clinging to some little sin—it may not seem like very much. It may seem like an innocent little black pony; it may seem like something nice; it may be the habit of drink; it may be dishonest business practices; it may be something wrong in your home life. You may be clinging to all this, thinking that you will get by. But, my dear friend, remember, "The wages of sin is death." Beware of playing in sin, thinking that after a while you will turn away and get out of it. Oh, the folly of going on in the sinful way when God is offering salvation, peace, and joy if you will come to Him and receive it. The uncertainty of life, the awfulness of sin, the foolishness of going on in it—won't you stop before it's too late and receive God's offer of mercy now?

There is a third thought that I want to impress upon you.

III. The Folly of Rejecting Jesus Christ

Someone may read this message—a man, woman, or child—and you say, "I think what you are saying is all right; I'm sure what you are saying is true, but I'm going to put it off a while. I'll be saved by and by." Oh, the folly of rejecting Christ! Listen to this verse: "He, that being often reproved hardeneth his neck, shall be destroyed, and that without remedy" (Prov. 29:1). Every rejection of Christ makes it harder. Every rejection makes the world more determined against God. Every single time that you say "No," every time that you refuse the invitation to come to Christ, every time you say "No," your heart becomes a little harder, more dif-

ficult to reach, and it's harder for you to make the decision.

I have an illustration of something which happened a few days ago. I was visiting in the hospital, and went into the room of a dying man. I said to him, "Are you a Christian?"

He answered, "No."

I asked, "Don't you want to be a Christian?"

In a weak voice, so weak that I had to get close to him to hear him speak, he said, "I don't know whether I want to be a Christian or not."

Imagine a dying man, standing on the very brink of eternity, on the edge of life, saying, "I'm not quite sure!" I talked with him, gave him the Gospel. I did all that I could to help him, but still his answer was the same—"I am not quite sure now."

Oh, the folly of rejecting Jesus Christ! The folly of turning against the eternal Son of God and refusing the only way of salvation! My friend, beware of putting off this matter until your heart becomes hard and your will stubborn by rejecting, rejecting, rejecting Jesus Christ! Oh, I want you to see the picture! The frailty of life, the foolishness of sin, and the folly of rejecting Jesus Christ.

There is an old story written in history books and one that you know quite well—a story that I have heard many, many times, but sad as it can be. The story of the tragedy of the Conemaugh Valley, the Conemaugh Dam. This is a matter of historical fact. The engineers were sent to the Valley. They checked the dam and said it was going to break. They pointed out certain weaknesses that made the dam unsafe. After they made their investigation, the engineers rode down the valley, and began to warn the people up and down the valley, saying, "Move out! Get on higher ground! Get rid of everything and get away from the danger!"

The engineers went away and the people remained. Then the engineers returned a second time. They checked the dam again. Then they warned the people again, urging them to move before the dam broke and the entire valley flooded. This time the folks laughed. They said, "You were here a short time ago and nothing has happened. Everything is just as it was."

The engineers again went on their way, knowing that they had done their best. Then for a third time they came back—this was in the spring of the year. This time their warning was more urgent. They wrote and told every man, every woman, every child that they could find, "You must get out at once! Move out of here! Get to a higher place! To a safer place!"

Again the people scorned their warning. "You are trying to get our land. This is rich and good land, and we are not going to move."

The engineers rode out of the valley. In fifteen days' time there came a man riding like mad, on horseback as in the olden days, crying as he rode, "The waters are coming! The dam is breaking! The waters are coming!" And he kept on shouting and screaming and crying, and still, they tell us, some people stood and laughed at him!

But he was not out of their sight before they could hear the sound of the waters, for the Conemaugh Dam had broken, and in just a few minutes thirty-three hundred people had lost their lives. It took over six weeks to dig their bodies out of the refuse, the muck and the mire—over six weeks' time thirty-three hundred people dead!

Listen! They had been warned, not once, but twice, three times, even as I am seeking to warn you today, my friend, to turn to Jesus Christ, to repent and believe, and receive Him as Saviour. Do not go on as a lost man, as a lost woman, as a lost boy, as a lost girl, but repent and believe and come to Jesus now. You need not go to Hell! You need not go to Hell!

Suppose that today a man's body would be brought in a casket into this building. Suppose the casket is placed here in front of this pulpit. Suppose the man whose body is in the casket was unsaved. He had never accepted

Jesus Christ. He had never repented, never believed. Everybody knew he was a lost man. Oh, my friend, what a tragedy! How awful! He had betrayed his family. He had turned against every overture of God's grace and love. He had despised every preacher who had preached to him about salvation by grace. He had refused every single offer. He was a traitor to himself. He had refused God's offer of everlasting life. He had chosen for himself Hell and the suffering of an endless eternity. What awful, awful tragedy!

And yet, today it may be that some of you will walk out of here and say, "I'll get settled after a while. I am not going to worry now. I am not going to disturb myself at this time, and no one can disturb me—no preacher, no church, no service. I am going on my way." You do this instead of repenting and believing and settling the matter of your salvation at this time.

At the Tenth Street Baptist Church in Birmingham, Alabama, in a tent meeting, I preached as hard as I could one night in this revival. I had been preaching for ten weeks without missing a single night. God had been blessing. But there sat a man one night who listened to my message, and laughed, and despised it, and shook his head at the invitation, and went out. But that very night he went to his work in the foundry at eleven o'clock. Less than two hours after he had gone to work, he dropped dead in his tracks. He was gone in a moment's time. On the next night in the tent, when I told the people of the thing that had happened, there was not one who could rise up and say, "Preacher, you shouldn't have mentioned that—you shouldn't have said anything." Everyone knew the man had been in the service; they saw his attitude of rejection. They knew he had turned his back on Jesus Christ and had laughed and scoffed at the invitation.

Oh, friend, listen, beware of playing in sin! Beware of delaying this matter of your salvation! Beware of saying, "After a while I'll get it settled." Oh, the awfulness of death! Death can rob you of life, of peace, of joy, of Heaven, of eternity, of fellowship, if you allow Satan to get hold of your heart and you follow after him. But if you go away from God, and if you refuse God's Son, Jesus Christ, then there is no hope.

"He that believeth on me hath everlasting life."

I was going to preach in one of my meetings some years ago on the subject, "And Sudden Death." With a loudspeaker on the top of my car, I drove all over that community, up and down the streets, advertising what I would speak on—"And Sudden Death." I had no impression, no idea, of what might happen as I invited the people to come to the service.

I came back to the meeting, and as I neared the tent, I saw a crowd gathered on the highway. I got out of my car and pushed through the crowd. A man and a girl riding in the man's car—the girl was a pick-up from the streets—came to a turn in the highway near the tent. He failed to make the turn and his car hit the end of a trailer. Both were killed instantly as they were thrown to the concrete pavement.

That night I stood in the tent and preached on "And Sudden Death." I did not have to say very much. I could just point to the spot where the blood and brains of those two people were left on the highway.

How awful is death for that person who does not know our Saviour! Won't you come to Jesus now? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Don't Gamble! Be Saved Today!

You have read Dr. Lee Rober-son's strong sermon emphasizing the frailty of life, the foolishness of playing with sin, and the folly of rejecting Jesus Christ. Surely you know that sin doesn't pay, that death may come in a moment. Why gamble with your eternal soul? That is foolish and wicked. Now let the editor plead

(Continued on next page)

Central Mississippi area can hear Dr. John R. Rice and the VOICE OF REVIVAL through WCOC—910 kc at 7:45 A.M. on Sunday. This powerful Meridian station also reaches into Alabama.

With Evangelists

(Continued from page 5)

Brother Farwell for his firm stand on the Word of God.

EVANGELIST CLARENCE E. SHARER of Anoka, Minnesota, held a revival recently in the First Baptist Church of Pemberton, Ohio. Rev. R. G. Phyllaiu reports 2 saved and 8 rededications.

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If you have servicemen you would like contacted or if you would like one of our Gospel Teams to visit your church (within 150 mile radius) and tell you how our servicemen CAN and MUST be reached NOW—then write today to: Military Missionaries, Inc., Christian Servicemen's Center, North Chicago, Illinois.

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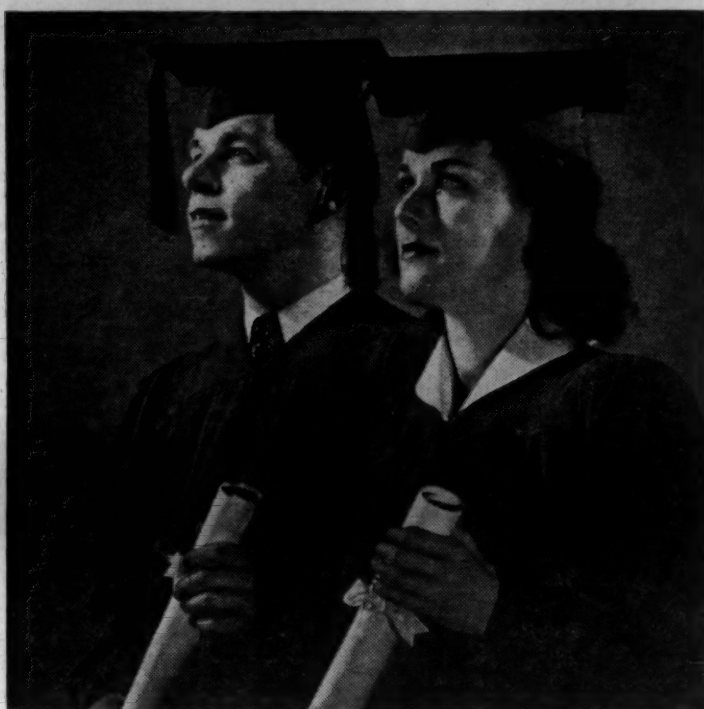
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